

ΜΑΡΤΥΡΟΛΟΓΙΑ 'ΑΛΦΑΒΗΤΙΚΗ.

OR, AN

Alphabetical Martyrology.

CONTAINING THE
Tryals and Dying Expressions
OF MANY

MARTYRS

Of Note since CHRIST.

*Extracted out of Foxe's Acts and Monu-
ments of the Church.*

WITH AN
ALPHABETICAL LIST

OF GOD'S JUDGEMENTS
remarkably shown on many Noted and
Cruel PERSECUTORS.

Together with an APPENDIX
of things pertinent to the understanding
this MARTYROLOGY.

By N. T. M. A. T. C. C.

— *These all dyed in the Faith,* Hebr. 11. 13.

— *In all these things we are more than Conquerors.*
Rom. 8. 37.

LONDON, Printed for R. Butler in Barbican, and
are to be sold by Samuel Wooley Bookseller in *Leam-*
ing in Lincolnshire. 1677.

MASTHOCHIA

10

Trials and Dying

ERRATA

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 discovered in the original
 copy of the book, and are
 corrected in this edition.
 The errors are as follows:
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 is given as John Smith,
 but it should be John
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 2. The date of publication
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ERRATA.

IN the Epistle Page 3. read 2 Cor. 4, 7, 8, 9. In the Book p. 25. l. 17. read *James Bainham*. p. 27. l. 18. put out *then*. p. 9. l. 5. read *Pomponius*. p. 53. l. 21. put out *so*. p. 69. l. 13. read *cruel*. p. 79. l. 2. read *sparer in words*. p. 80. l. 16. read *Wind*. p. 140. l. 20. read *Wounds*. p. 150. l. 17. read *trailed*. p. 167. l. 22. read *must*. p. 169. and 170. read *Thiessen*. p. 173. l. 24. read *confused*. p. 185. l. 8. read *Fool*. p. 224. l. 10. Concerning Dr. London's Punishment in the former part of the Book, Add Page 174. p. 226. l. 12. read *Maximinus*. p. 230. l. 7. read *Sute*.

ADVERTISEMENT.

TWO Sermons of Hypocrisie, and the vain hope of self-deceiving Sinners.

A Vindication of Oaths, and swearing in weighty cases, as lawful and useful under the Gospel : And the Quakers Opinion and Practice against Oaths and Oath-taking, proved to be unscriptural, and without any just Reason ; as also against their own Principles. Both written by *John Cheney*, Minister of the Gospel. Printed for *R. Butler*, and are to be sold with the rest of his Works by *John Miller*, at the *Rose* at the West-end of St. *Paul's* Church.

To the Christian *READER*, all
increase of Grace here, and all
fulness of Glory hereafter.



O great an enmity hath Sa-
tan evidenced, ever since
his own Apostasie, against
Mankind, that he must be
conceded to have bin very
sedulous and vigilant in all Ages to destroy
Souls, one while alluring them to sin a-
gainst God, by his ~~sugars~~ ^{sugars} of worldly or
sensual propositions, or else deterring them
from adhering to God, vi & armis, by his
assaults and persecutions; the verity of
which hath been continually evidenced
in the successive Ages of God's Church,
wherein the first member dying, dyed a
Martyr on the account of his Religion, and
the several Prophets and Children of God
before Christ have been so persecuted, sawn
asunder, cast into Dungeons, fiery Furnaces,
Lyons dens, &c. That if to these we add
the consideration of St. Paul's Martyro-
logy in Heb. 11. we may propose our Sa-
viour's

To the Christian Reader.

Saviour's Enquiry; Which of the Prophets have they not slain? Nor did the fury of Satan and his Instruments terminate there; but when Christ the Son of God was incarnated and became Man for our Salvation, Satan the Arch-enemy of Man, assails him as Tempter; but being put to flight so, he becomes Accuser, and by his Instruments persecuted our dearest Saviour, not desisting till they had crucified the Lord of Life: which being effected, this Serpentine Seed continued its enmity against Christ in his Members; so that few of Christ's Apostles or Followers have escaped tribulation; as the Writings of the Sacred Writ aver, and the succeeding pages will much evidence, which seem in respect of their matter to be serviceable to the Church of God many ways:

1. *In demonstrating the verity of our Religion, and the great and sure foundation of our Faith, sealed by the Blood of many thousand Martyrs, who have as witnesses thereof, attested the verity of their Professions by their deaths.*

2. *In evidencing the state of God's People here, whose Life is but a $\Psi\delta\chi\upsilon\alpha\chi\iota\alpha$, a warfare*

To the Christian Reader.

warfare, whilst they remain Members of the Church Militant on Earth, which may dissuade us from singing Requiem's to our Souls, and may excite our constant watch.

3. In assuring us of the Triumph of Christ the Captain of our Salvation, who in himself and Members hath verified that *ἡ γενεὰ ἡ ταύτη* of the Seed of the woman's breaking the Serpent's head, in that in the midst of all troubles the Saints of God have experienced joy, which may engage our running with patience the Race that is set before us.

4. In declaring God's fidelity to his People, who in the greatest misery hath shewn them the greatest mercy, and often then hath most given his People assurance of their living with him, when they were going to dye for him; which may support our Spirits under pressures, in that they cannot separate us from God here or hereafter, Rom. 8. 38. 2 Cor. 7. 8, 9.

5. In proposing the Examples of many thousands of constant Martyrs, who chose rather to suffer than sin; and found more joy in dying for Christ than ever they did trouble in serving of Christ.

6. In

To the Christian Reader.

6. In shewing the sad effects of Apostasie upon many of God's People, who found all the wordly enjoyments without a Christ but ~~troubles~~, bitter sweets, and have not acquiesced, till through God's Spirit they did reassume the Profession of Christ, and at last did dye for Christ, which may incite our holy jealousie over our selves.

7. In setting before us the care of God for his People in their Lives, and Death, and after death, by supplying their wants, comforting their Souls, mitigating their pains, and preserving their Names to succeeding Generations, verifying his own assertion, That the memory of the Just shall be blessed.

8. In representing the efficacy of Christianity and its Champions constancy, so as often to have influenced the very Persecutors of it and them; not onely to pity them, but also to close with their Principles, and dye for the same Faith; so that we have no need to be ashamed of the Gospel of Christ.

9. In demonstrating the frustration of the grand design of Christ's Enemies (the extirpation of his Faith and Religion by
Per-

To the Christian Reader.

Persecution) it being evidently manifested that Christianity hath been more propagated, the more it hath been persecuted: and it was long since observed that Sanguis Martyrum was Semen Ecclesiæ. So that against all opposition the Faith of Christ and its Professors have been *ἑμπίκτοντες*, more than Conquerors; nor hath the gates of Hell hitherto prevailed against the Church of Christ.

10. In manifesting God's mercy and justice. His Mercy in preserving his true Religion and its Professors amidst all their Enemies, and his Justice in his divers inflictions of punishments upon their Persecutors. Insomuch that some have confessedly acknowledged Christ Conqueror, his cause true, and themselves because Persecutors of it, damned.

This is the matter of the Pages humbly offer'd, and unfeignedly recommended to thy perusal. And as to the manner of the Epitome, an Alphabetical method, both as to Sufferers and Persecutors, seemed most apt for thy reaping advantage. The reasons moving the Epitomizing the voluminous works of the Author were these:

To the Christian Reader.

1. Because many who probably would read those greater Volumes, either cannot acquire them being scarce, or cannot purchase them being dear, or perhaps have not time to peruse them being great, to occur all which this abstract may suffice.

2. The Chief things in these Volumes desired by the Vulgar (whose instruction is chiefly designed hereby) is the Lives and deaths, the Constancy and Comforts of the Martyrs, which here are briefly contained as to the most remarkable Martyrs ever since Christ's time; which being portable, may serve as a Manual to be oft in our hands to be perused, till we get their experiences on our hearts.

And although in these Halcyon dayes of the Church (which God long continue) these endeavours may seem to some supervacaneous; yet if we consider that while we are in the World we must expect troubles, it is no small prudence to prepare for it. However, the ten premised Reasons may plead for thy acceptance of what is humbly tendred, and sincerely published for God's Glory, and thy Soul's good, by Thine in the Service of G O D,

N. T.

Andrew,

A N

Alphabetical Martyrology.

A

A

Andrew the Apostle, and Brother of *Peter*, being conversant in a City called *Patris* in *Achaia*, brought many to the Faith of Christ. *Egeas* the Governour hearing of it resorted to him, and with threats of the Cross dissuaded him by his Proconsul; but *Andrew* said he would not have preached the honour and glory of the Cross, if he had feared the death of the Cross. And being condemned, when he saw the Cross he said, *O Cross, most welcome and long looked for, with a willing mind, joyfully and desirously I come to thee, being the Scholar of him who did hang on thee, because*

B

I have

I have always been thy Lover, and have coveted to embrace thee. And so being crucified he gave up the ghost the last of *November*. See *Vol. I. pag. 42, 43.*

One *Alexander* under the Tenth Persecution standing near the Bar, at the Examination of the Christians, beckned to them with signs to confess Christ; which the multitude perceiving, made it known to the Judge, who examining what he was, and being answered by him, *I am a Christian*, condemned him to be devoured of wild Beasts. And he having endured sad Torments never sighed, but from the bottom of his heart praised and prayed to the Lord. *Vol. I. p. 62.*

Apollinia an ancient Virgin, under the Seventh Persecution, having her Teeth dashed out, and being threatned to be cast into a great fire made before her, unless she would blaspheme with them, and deny Christ; she paused a while, and suddenly leaped into the fire, and was burned. *Vol. I. p. 80.*

Ammonarion, an holy Virgin; told the

the persecuting Judge, That for no Punishment she would yield to his request ; and constantly she performed her words, under very severe Torments, and was at last slain with a Sword. *Vol. 1. pag. 80, 81.*

Alban the first *English* Martyr, under the Tenth Persecution, did receive a Clerk into his House, flying for Religion, by whose Precepts and Precedents he of a Pagan became a Christian ; and when the Emperour sent to apprehend the Clerk, *Alban* put on the Clerks Habits, and offered himself to the Souldiers as the Clerk, and so was had away ; and being commanded on pain of death, by the Emperour, to sacrifice to Idols, he said, *I am a Christian, and worship the true and living God, who created all the world ; and the Sacrifices offered to Devils can neither help them that offer them, nor can they accomplish the desires of their Supplicants ; but they whoever they be that offer Sacrifice to Devils, shall receive everlasting pains of Hell for their portion.* Whereupon he was cruelly
B 2 beaten,

beaten, and at last beheaded. *Vol. 1.*
pag. 115.

Agnes a Virgin of *Rome*, in the Tenth Persecution, of Noble Parentage, before she was marriageable she was dedicated to Christ, and boldly resisted the wicked Edicts of the Emperour, who by fair and foul ways induced her to renounce her Faith, yet she remained constant and courageous, and offered her body to suffer any torment or pain, not refusing to suffer whatsoever it should be, though death it self: But the Tyrant threatned to expose her Chastity to danger, by sending her to the Stews, unless she would ask *Minerva* pardon. Whereupon she inveighed against *Minerva*, and said, *Christ is not so forgetful of those that are his, that he will suffer violently to be taken from them their golden and pure Chastity. Thou shalt, saith she, bathe thy Sword in my blood if thou wilt, but thou shalt not defile my body with filthy lust, for any thing thou canst do.* After which the Tyrant commanded her to be set naked
in

in the open Street, to the shame of himself and all present, who went from her; and she returned God thanks for this deliverance of her Chastity: And an Executioner being sent to kill her, she willingly met him and prayed, *O God vouchsafe to open Heavens Gates, once shut up against all the Inhabitants of the Earth; and receive, O Christ, my soul that seeketh thee.* And so she was beheaded. *Vol. I. p. 121, 122.*

Anselm, an *Italian*, born and brought up in the Abby of *Beck* in *Normandy*, and afterwards made Archbishop of *Canterbury*, said he had rather be in Hell without sin, than in Heaven with sin. *Vol. I. p. 240.*

Augustinus a Barber, about *Hennegow* in *Germany*, being an embracer of the Gospel, yet naturally so timorous that he fled twice when he was sought for, was so bold when he was apprehended that he confounded all Opposers; And being desired to pity his Soul and recant, he said he evidenced his pity to his Soul in giving his Body rather

ther to be burned, than to do any thing contrary to his Conscience. And being set at the Stake, and the Fire kindled, he heartily prayed unto the Lord, and patiently departed, 1549. Vol. 2. pag. 124.

Aymond de Lavoy at Bourdeaux in France, a Preacher of the Gospel, being persecuted and sent for ; his People and Friends perswaded him to flye ; to whom he said, He had rather never have been born than so to do ; it was the Office of a good Shepherd not to flye in time of danger, but rather to abide the peril lest the Flock be scattered ; or lest some scruple might by his flight be left in their minds, that he had fed them with Dreams and Fables, contrary to Gods Word ; wherefore beseeching them to move him no more therein, he told them he feared not to yield up both Body and Soul in the quarrel of the truth which he had taught, saying *He was ready, with S. Paul, Acts 21. not only to be bound, but also to dye for the Testimony of Christ.*
And

And when the Sumner came to apprehend him, being in the City of *Bourdeaux* three days, *Aymond* preached each day a Sermon, and in his defence the People flew upon the Sumner, till *Aymond* desired them not to stop his Martyrdom, since it was the will of God he should suffer for him. Being apprehended, his greatest Accusation was, that he denyed Purgatory: He was nine Months in Prison, in great misery, bewailing his former life, though no man could charge him with any outward Crime; and enduring more severe torments by the Officers afterwards, he being of a weak body, comforted himself thus, *This Body* (said he) *must once dye, but the Spirit shall live; the Kingdom of God endureth for ever.* And swooning, when he came to himself, he said, *Oh Lord why hast thou forsaken me?* but his Tormentors further vexing him, he said, *O Lord I beseech thee forgive them, they know not what they do.* And when Sentence was given against him, he comforted himself with *S. Paul's* words,

Rom. 8. saying, *who shall separate us from the love of God? shall the Sword, hunger, nakedness? no, nothing shall pluck me from him.* And being brought to the place of Execution, he sang the 114. Psalm, and testified he dyed for the Gospel of Christ, and said, *O Lord haste thee to help me, and tarry not:* and desired all to study the Gospel, and not to fear them that kill the body. He said he found his Flesh to resist marvellously his Spirit, but he should soon cast it off: And then begging the people to pray for him, he said often, *O Lord my God into thy Hands I commend my Soul.* In the often repeating of which he dyed, being strangled and burned. Vol. 2. p. 129, 130.

Anne Audebert, an Apothecaries Wife and Widow at *Orleance* in *France*, being judged to be burnt for Religion's sake, when the Rope was about her neck to strangle her, she called it her *wedding Girdle* wherewith she should be married to *Christ*: And as she should be burned on a *Saturday*, she said, *I was first married*

ried upon a Saturday, and on a Saturday I shall be married again. And martyred she was with such constancy as made the beholders to marvel. Vol. 2. p. 135.

Somponius Algerius a young man, burnt at *Rome* 1555. being in Prison at *Venice*, (from whence he was sent to *Rome*) he wrote an Epistle to the persecuted and afflicted Saints, wherein he declares the many ways he was tempted to recant, to which Tempters he said, *God forbid I should deny Christ, whom I ought to confess, I will not set more by my life than by my Soul, nor will I exchange the life to come for this present world. Vol. 2. p. 180, 181, 182.*

Mrs. *Anne Askew* being 1545. apprehended, and often examined as an Heretick, subscribed two of her Confessions thus, *By Anne Askew that neither wisheth death nor feareth his might, and as merry as one that is bound towards Heaven, God have the praise thereof with thanks.* She always concluded her Letters with *Pray, Pray, Pray.* She was racked till almost dead, to discover her
Confe-

Confederates, but she would not; then was she by flattery tempted, but was not so won to deny her Faith, but said she would rather burn than deny it. In *Newgate* before she suffered she made a Confession of her Faith, clearing her self from Errours, and proving her self a Christian; and then prayed for support against the malice of her Enemies, that they might not overcome her; and that God would pardon their sins, and open their Eyes and Hearts to do what God pleased, and to set forth his Truth without Errour. She was of a Family that she might have lived in great wealth and prosperity, if she had loved the world more than Christ, but she being constant, was at last (being unable to go by reason of her racking) brought in a Chair to *Smithfield*, and there chained to a Stake, when *Wrisley* then Lord Chancellor sent her pardon, and bad her recant; but she refused to look once on them, and said she came not thither to deny her Lord and Master; and so was burned in *June 1546.*
with

with whom suffered also *John Lacels*,
John Adams, and *Nicholas Belenian*,
which three men though courageous
before, yet by her Exhortation and Ex-
ample were emboldened, and received
greater comfort. *Vol. 2. p. 580.*

John Ardeley an *Essex* man, being
burnt *June 10. 1555.* was examined
and perswaded by *Bishop Bonner* to re-
cant; to whom he said, *Bear as good a*
face, my Lord, as you can, you and all of
your Religion are of a false Faith, and
not of the Catholick Church. God fore-
shield I should recant, for then should I
lose my Soul; and if every hair on my
head was a man, I would suffer death in
the Faith and Opinion that I now am in.
And so he did. *Vol. 3. p. 253.*

Will. Allen a *Norfolk* man, burnt at
Walsingham 1555. in *September*, because
he would not go in Proceſſion and kneel
to the Cross; he was in such favour
with the Justices of Peace, for his tryed
converſation amongst them, that he
was permitted to go to his Sufferings
untied, and there being fastned with a
Chain,

Chain, stood quietly without shrinking till he dyed. *Vol. 3. p. 419.*

Rose Allen of much Bentley in Essex, being fetching drink for her sick Mother, in a morning with a light Candle, who was also with her self and Father apprehended by *Edmond Tyrrel Esq;* to be all three carried to *Colchester Goal* for the Gospel, who perswaded this *Rose Allen* to counsel her Parents well; who said, *They had a better Counsellor than she, to wit, the Holy Ghost, who I trust will not suffer them to erre.* And being for this accused of Heresie by him, she said, *With that which you call Heresie I worship my Lord God:* To whom he then said, I perceive you will also burn for company's sake: And she answered, *Not for company's sake, but for Christ's sake; and if he call me to it, I hope in his mercy he will enable me to bear it.* So *Tyrrel* took her Candle and held it to her hand, burning it crossways the back of it, till the sinews crackt asunder; and asked her often during that tyranny, *what you where will you not cry?* To whom she said,

said, she had no cause to weep, if he considered it well he had more cause to weep, for she had none she thanked God, but rather had cause to rejoice; and she said, that though at first burning it was some grief to her, yet the longer it burnt the lesser she felt, or well near no pain at all. *Vol. 3. p. 830.*

John Alcock, a young man in *Suffolk*, apprehended at *Hadley* because he would not move his Cap as the Priest came into Church with a Procession, and being bid to take heed of the Priest, he said, *I fear not, for he shall do no more than God will give him leave; and happy shall I be if God will call me to dye for his Truths sake.* And being sent up to *London* he dyed in Prison at *Newgate*, and was buried in a Dunghil 1558. *Vol. 3. p. 883.*

Richard Atkins burnt at *Rome* 1581. he was born in *Hartfordshire* in *England*, and travelling to *Rome* he came to the English Colledge, knocking at whose Gates several English Scholars came out, and bid him go to the Hospital, and

and there he should receive his meat and drink: But he declared he came not to any such intent, but to reprove the great disorder of their lives, *which* (said he) *I grieve to hear and pity to behold: I came also to let your proud Anti-christ understand that he doth rob God of his honour, and poysoneth the whole world with his Blasphemies:* So declaiming against their Idolatry he was put into the Inquisition by one *Hugh Griffith* a *welchman*, and a Student in that Colledge, where after a few days he was set at liberty: But one day going in the Streets, and meeting a Priest which carried the Sacrament, which offended his Conscience, he catched at it to have pulled it down, but missing of it he was let pass: A while after he seeing divers persons in *S. Peter's Church* at *Mas*, he stept up without any reverence, and threw down the Chalice of Wine, and would have gotten the Wafer-Cake out of the Priest's hands; for which he was much beaten with persons Fists, and cast into Prison; and upon Examination

tion why he would do such a Crime,
he said, *I came for that intent, to re-
buke the Popes wickedness, and your Ido-
latry.* Upon this he was condemned to
be burned: Which Sentence he gladly
received, he said, because the sum of
his offence pertained to the glory of
God. A while after he was set on the
bare back of an Ass, stript from the
head to the waist, and so carried in the
Streets, who called to the people and
told them they were in a wrong way,
and willed them for Christ's sake to
have regard to the saving of their Souls;
all the way as he went he had four
men that did nothing else but thrust at
his body with burning Torches, where-
at he never moved nor shrunk, but
with a chearful countenance often
bended his body to meet the Torches,
and would take them in his own hand
and hold them burnig to his own body;
which posture he continued in near the
space of half a mile, till he came at the
place of Execution, before S. Peter's
Church; Then made they a device not
to

to make the fire about him, but to burn his Legs first, which he suffered marvelously chearfully; then they offered him a Cross, but he put it away, telling them they did ill to trouble him with such paltry, when he was preparing himself for God, whom he beheld in majesty and mercy ready to receive him into the Eternal Rest: And so he dyed. *Vol. 3. p. 1022.*

Francis a^d Aloft in Flanders, beheaded May 1. 1566. said to his apprehenders, Now ye think to deprive me of life, and so to do me a great hurt, but ye are deceived; for it is all one as if ye took Counters from me, to fill my hand with a great sum of Gold. Being at the place of Execution, he said, Seeing ye thirst after my blood, I willingly yield it unto your hands, and my Soul into the hands of my merciful Lord God Almighty. And so he was beheaded, and his body given for a prey to the Fowls of the air. Addition to Vol. 3. of Massacre in France and Flanders, p. 34, 35.

Bartholo.

B

B

B *Artholomew* the Apostle is said to have preached to the *Indians*, and to have converted the Gospel of *S. Matthew* into their Tongue: He continued there a great space doing miracles, at last in *Albanta*, a City of Greater *Armenia*, after divers persecutions, he was beaten down with Staves, and then crucified; and after being excoriated was at length beheaded. *Vol. 1. p. 42.*

Blandina a Woman, under the Fourth Persecution, was so tormented that the Tormentors for weariness gave her over, admiring at her strength and courage, who became stronger and stronger; and as oft as she spake these words, *I am a Christian, neither have we done any evil*, it was a marvellous comfort, and emboldened her to abide the Torments. *Vol. 1. p. 60.* She afterwards was fastned to a Stake, and cast to ravening Beasts, but no Beast would come near her; so the Persecutors took her
C
down,

down, and laid her in Prison till another time. At length she was put in a Net, and cast to the wild Bull, and after she was sufficiently gored with his Horns she felt nothing of pain, but was thus slain ; of whom the very Persecutors said, Never Woman was put to death of them that suffered so much as she did. *Vol. 1. p. 62, 63.*

Barlaam a Martyr, under the Tenth Persecution, having endured many Torments, was at last laid on the Altar by the Persecutors, where Incense was offered to their Idols, and they put Incense into his hand, thinking that fire would cause his hand to scatter the Incense, and so he have sacrificed ; but the flame eat round about his hand, which remained as though it had been covered with hot Embers, whenas *Barlaam* recited that of the Psalmist, *Blessed be God who teacheth my hands to fight.* *Vol. 1. p. 118, 119.*

Joane Boughton, Mother to the Lady *Young*, was burned April 28. 1494. (and in the ninth year of King *Hen. 7.* King of

of *England*) in *Smithfield*, for holding of *Wickliffe's* Opinions, from which all the Doctors in *London* could not turn her : And being told that she should be burnt, she defied them, saying, She was so beloved of God and his holy Angels, that she passed not for the fire ; and in the midst of it she cryed to God to take her Soul into his holy hands. *Vol. 1. p. 256.*

John Brown of *Ashford* was burned 1517. at *Ashford*, being taken away by force from his own House, the same day his Wife was Churched, and he was carried to Prison at *Canterbury*, for no Crime but for asking a Mass-Priest, where the Soul was when he began Mass and when he had done Mass? who answering he knew not ; *John Brown* asked him then, how he could save the Soul? For which he was continued in Prison from *Low-Sunday* till *Fryday* before *Whitsontide*, his Wife not knowing where he was all this time ; till the night before he was burned being set in the Stocks at *Ashford*, she came and sat

up by him, to whom he declared the whole passage, and said that the Bishops, *Warham* and *Fisher*, heated his Feet on the Coals, and burned them to the bones, to make him deny his Lord; *which I will never do*, added he, *for if I should deny him in this world, he would deny me hereafter.* I pray thee, said he further, good Elizabeth, *continue as thou hast begun, and bring up thy Children vertuously in the fear of God.* And the next day being *Whitsonday*-Eve this godly Martyr was burned; standing at the Stake he thus prayed, holding up his hands,

*O Lord I yield me to thy grace,
Grant me mercy for my trespass,
Let never the Fiend my Soul chase:
Lord I will bow, and thou shalt beat,
Let never my Soul come in Hell beat.*

Into thy hands I commend my Spirit, for thou hast redeemed me, O Lord of truth.
And so he ended. *Fol. 2. p. 13.*

John Bertrand, a Forester in France,

1556.

1556. being condemned for the Gospel's sake, he being to enter a Cart, to be carried to Execution, gave thanks he was not there for any evil action, but for the quarrel of our Saviour; and when tyed to the Post he sang the 25. Psalm; and with Eyes looking up to Heaven, seeing the place of Execution, he said, *O the happy journey, and fair place prepared for me.* He in the fire cryed, *O Lord give thy hand to thy Servant, I commend my Soul to thee:* And so meekly yielded up the Ghost. *Vol. 2. p. 150.*

Dominicus de Basana, an *Italian*, burned at *Placentia*, 1553. being asked whether he was a Priest, said, *Not of the Pope, but of Christ;* being asked if he would renounce his Doctrine, answered, He maintained no Doctrine of his own, but of Christs, which also he was ready to seal with his blood, and gave hearty thanks to God which so accepted him, as worthy to glorifie his Name with his martyrdom: And being cast into Prison, he continued constant; yea at his Execution he did preach, and

pray for his Enemies, and so finished his days. *Vol. 2. p. 167.*

A Bookseller of *Avinion* was burned by the means of the Bishop of *Aix*, for selling some Bibles in the *French* Tongue; and as a sign of the Crime for which he was burnt, he had two Bibles hanged about his neck, one before and another behind him. *Vol. 2. p. 191.*

Maurice Blane, a young man in *Merindol* in *France*, being one of the *waldenses*, and taken by one *John Miniers* Lord of *Opede*, who went as Captain against *Merindol*, was shot to death with Harquebusses, and though he was not very well instructed, yet in all his Torments he lifted up his Eyes to Heaven, and with a loud voice ceased not to call on God; and the last words he was heard to say were, *O Lord God these men take from me a life full of misery, but thou wilt give me life everlasting, by thy Son Jesus Christ, to whom be Glory.* *Vol. 2. p. 198.*

Thomas Bilney, being brought up under Popish ignorance, and did in order
to

to his obtaining pardon of sins, use fasting, watching, buying pardons, &c. and at last hearing that the New Testament was translated into Latine elegantly by *Erasmus*, out of a love to the Latine more than to the Word of God (which he then knew not what it meant) bought one and did read it; and at his first reading he happened on *1 Tim. 1. 15. It is a faithful saying, &c.* which sentence through Gods instructions, and co-workings, exhilarated him, and was a means of his conversion to the Faith of Christ, learning that all travels and watchings without Christ availed nothing: And having tasted of the sweetness of Christ himself, he greatly endeavoured the promoting of Christ's Gospel, and opposed Popery in its abuses of Pardons, &c. *Vol. 2. p. 268.* He was instrumental to the conversion of *Mr. Latimer*, *p. 271.* He was of *Trinity Hall* in *Cambridge*, and first framed that University to the knowledge of Christ, *Vol. 2. p. 274. 276.* He once recanted, and was absolved, which created such trouble

ble to him, that for two years he almost despaired, nor could any Scripture comfort him, till at length God, by the means of Mr. *Latimer*, comforted him. And he propagated the Doctrine of Christ in *Norfolk*, and was burned at *Norwich* 1531. The night before which eating an Ale-berry chearfully, some Friends said they were glad to see him so merry, to whom he said, he did as Husbandmen, repair the ruinous House of his body. He often tryed the heat of the fire, by putting his finger in the Candle flame, saying, *I feel and know fire to be naturally hot, yet I am perswaded by Gods word, and by experience of some in it, that in the flames they felt no heat. And I believe howsoever that the stubble of my body shall be wasted by it, yet my Soul shall be thereby purged: it is a pain for a time, on which follows joy unspeakable. Vol. 2. p. 277.*

Richard Bayfield, a Monk of *S. Bennet's* belonging to *Berry*, converted by means of one *Dr. Barnes*, was *November 20. 1531.* degraded and condemned; and being

being struck with a Crosier he fell backward, broke his head, and swooned; when he came to himself again, he thanked God that he was delivered from the malignant Church of Antichrist, and was come into the sincere Church of Christ militant here on Earth: *And I trust anon, said he, to be in Heaven with Christ, and that Church triumphant for ever.* And being in a slow fire was half an hour alive, and when the left arm was on fire and burned, he rolled it with his right hand, and it fell from his body; and he continued in Prayer to the end without moving. Vol. 2. p. 293.

James Beinham, a Lawyer, in King Henry the Eighth's days, for knowledge of the New Testament was burnt, April the last 1532. who first abjured, but soon relapsed, declaring he would not suffer the like Hell he did when he was abjured for all the world; and when he was again taken and burning, he in the fire, when his legs were half consumed, said, *O ye Papists, ye look for miracles,*

miracles, here ye may see one, for in this fire I feel no more pain than if I were in a Bed of down, and it is to me as a Bed of Roses. Vol. 2. p. 301.

Thomas Benet, Master of Art in Cambridge, thinking after his conversion not safe to stay there, went to *Exeter*, and there taught a School: And at last abhorring the blasphemy of the Papists, he fixt up Bills against the Popes Supremacy, &c. for which, after much enquiry being found out, he at length suffered, all their endeavours being not able to reclaim him to Popery, to whose perswaders he mildly answered; desiring them to desist, for he was resolved, and did more desire to dye for Christ, than to live longer and partake of and behold their detestable Idolatry. At the fire he prayed so fervently, and his sayings were so pious, and himself so constant, that his very Enemies counted him a good man, and God's servant; yet was he burnt: And at Stake being commanded by one Esq; *Barnhouse* to pray to Saints, he would not, it being
God

God on whom only he must call: to whom the Esquire said, he should pray to Saints, or else he would make him, and therewith thrust a Fir-bush on fire at his Face: to whom the Martyr said, *Alas, Sir! trouble me not*; and prayed, *Father forgive them*. Whereupon the Esquire caused the fire to be kindled, and then the Martyr lifted up his Eyes and Hands, saying, *O Lord receive my Spirit*; and so continuing Prayers, did never stir nor strive, but abode the flames until he ended. *Vol. 2. p. 314.*

Dr. *Barnes* of *Cambridge*, in King *Henry* the Eighth's days, burned in *Smithfield* 1541. *July 30.* he much promoted good Learning in *Cambridge*, and then Religion, yet afterwards recanted twice, but at length preached Christianity again; for which, he being apprehended, was to be burnt; who making his Confession, said, He dyed for the Faith of Christ, by whom alone he doubted not but to be saved: he prayed for pardon: And whereas *Stephen Gardner* Bishop of *Winchester* caused his Martyrdom,

tyrdom, he there said, *I pray God forgive him, as heartily, and as freely, and as charitably, and without feigning, as ever Christ forgave them that put him to death.* And then putting off his Cloaths, made him fit for the fire, and patiently took his death, and was burnt with Mr. Garret and Mr. Hierom. *Vol. 2. pag. 517.* See more Mr. Hierom.

George Bucker: See Adam Damlip.

John Bradford a Lancashire man, a good Scholar, Servant to the Lord Harrington, afterwards went to Cambridge, and after one years time was made Master of Arts and Fellow of Pembroke Hall; and some time after ordained by Bishop Ridley, and made Prebend of S. Paul's in London. *Vol. 3. p. 380.* He was a zealous Preacher and a good liver, yet in Queen Mary's days silenced and imprisoned; although but three days before he appeased the people in London, by preaching against Sedition, and perswading them to obedience, who were incensed much against one Bourn (who afterward was made Bishop of Bath)

Bath) who preached against King *Edward 6.* and pleaded for Popery, so that a Dagger was thrown at him, till this *Mr. Bradford* appeared in the Pulpit, and then the People cryed out, *God save thy life, O Bradford.* He slept but four hours in the night, and spent most of the other hours in prayer and studying; so that he counted that hour lost, he said, in which he had done none good with Pen, study, or exhorting: he preached twice a day in Prison, unless sickness hindred him. When the Keepers Wife with sorrow brought him news of his burning next day, he said, *I thank God for it, I have looked for the same a long time; it comes not on me suddenly, but as a thing waited for every day and hour, O Lord make me worthy of it.* When he went from the Counter to *Newgate*, he prayed, and gave every Servant and Officer in the House money, wishing them to serve God and eschew evil, and prayed to God to effect it in them: He was imprisoned two years, lacking one Month and a half. He being upon

upon examination offered mercy, if he would recant, said, *Mercy with God's mercy I desire ; but mercy with God's wrath God keep me from ; his good will be done, life with his displeasure is worse than death, and death with his favour is true life. Vol. 3. p. 283.* One Creswel, an acquaintance of his, after this came to him; and proffered him his service to make suit to the Queen for him : To whom he said, *If the Queen will give me life, I will thank her ; if she will banish me, I will thank her ; if she will burn me, I will thank her ; if she will condemn me to perpetual imprisonment, I will thank her. Vol. 3. p. 292.* At the Stake he freely forgave all persons, and beg'd all persons to forgive him : He prayed and kissed the Stake and Faggot, crying, *O England, England, repent thee of thy sins, repent thee of thy sins, beware of Idolatry, beware of false Antichrists, take heed they do not deceive you. Vol. 3. p. 307.* His Letters were many and pious, exhorting to constancy : 1. From God's love to us : 2. God's power over
our

our Enemies, and care for us: 3. The necessity of dying once: 4. The shortness of the troubles: 5. The eternity of our joys: 6. Examples of Christians: 7. The Conjugal Relation engageth both Soul and Body to Christ: 8. All worldly Enjoyments, and life it self, but tokens of God's love to us, and must not be denied if call'd for by God, as tokens of our love to him: 9. Death is our due for sin, but when for Christ, prepares a greater glory: 10. God's care over their Children and Families that dye for him: 11. Our Cross from God as a Father. Vol. 3. p. 307. to 337.

Roger Bernard, a Suffolk man, burned with two others at S. Edmunds-Bury, June 30. 1556. he being diversly by flattery allured to turn, yet though a poor Labourer continued constant; and when he was threatned with punishments, he said, Friends, I am not better than my Master Christ, and the Prophets, whom your Fathers served after this sort; and I for his Names sake am content to suffer the like at your hands, if God shall so permit,

mit, trusting that he will strengthen me in the same, according to his promise, in spite of the Devil and all his Ministers. And so constantly he endured the flames with Prayer and Praises. *Vol. 3. p. 710.*

Agnes Bongeor, one of 10 Prisoners at *Colchester*, who with another Woman, one *Margaret Thurston*, was not executed with the other 8, because of the mistake of her name in the Writ, being there written *Bowyer* instead of *Bongeor*; which mistake caused much sorrow to the poor woman, who was thereupon dejected, even almost to despair, because she was left and the rest taken and burnt, as if God did not think her worthy of that honour; in order to the receiving of which, she had disposed of a sucking Child that morning to another Nurse, and had habited her self fit for the fire: But at last with much endeavours she was comforted, by a Friend's proposing the instance of *Abraham*, whose will in offering his Son was by God accepted, as if *Isaac* had been sacrificed; and so her desire to have offered up her self,

self, had God pleased; and also the real offer of her Child, disposed of already to another Nurse, in order to her self being burnt, might be acceptable before God. And she being thus comforted in due time, *September 17. 1557.* was also with the said *Margaret Thurston* burnt at *Colchester. Vol. 3. p. 849, 850.*

Bergerius, being imprisoned for the Gospel's sake, met there with one *John Chambon* a Thief, imprisoned also at *Lions* in *France 1553.* which *Chambon* was almost famished for want of food, eating only such things as Horses and Dogs refused, and was also almost devoured of Lice, insomuch that he cryed out against God, and cursed his Parents that bare him, till by the Prayers and endeavours of this *Bergerius* he was converted; and he declared to divers persons by Letters, that his Lice left him the next day after his Conversion, so that he had not one; and he was sufficiently provided for by the Alms of persons, so that he fared very well. *Vol. 2. p. 140, 141.*

John Badby an English Martyr 1409. martyred for opposing Transubstantiation; he, though he felt the flames, which were immediately quenched, and he invited to recant by the Kings eldest Son, with promises of great revenues, and with threats of being burned, if he would not recant, could not be perswaded to recant. *Vol. 1. p. 681.*

Guy de Brez, Prisoner at *Tournay* in *Flanders* 1567. writeth to his Wife thus (after the declaring what Conflicts he had with his flesh, and the Victory which through Christ he had in order to suffering) *Be comforted, our separation shall not be for ever, it will not be long e're we be gathered together under one head, Jesus Christ: the world is not the place of rest: Heaven is our home, and the world but our place of banishment: Let us aspire after our Country: Consider the honour God doth you, in that you have a Husband who is not only called to be a Minister of Christ, but highly advanced to partake of the Crown of Martyrdom, which honour the Angels in Heaven*

ven are not capable of. I rejoyce in my sufferings, I am filled with the abundant riches of my God. I now taste and see Gods goodness, I feel by experience he never forsakes them that trust in him; I have profited more in the School-house of my Prison than in all my life time before; I would not change my condition with them which are my Persecutors, I eat and drink and rest with more heartsease than they. Additions to Vol. 3. concerning Massacre in France and Flanders. p. 37, 38.

Francis le Bossu, with his two Sons, martyred at Lyons in France in the Massacre there 1572. he encouraged his two Sons to suffer with him for the Gospel, exhorting them thus, 'Children, we 'know the enmity of the wicked and 'the world against Gods people is no 'strange thing: Let not their drawn 'Swords affright us, they will be but 'as a Bridge whereby we shall pass over 'out of a miserable life into immortal 'blessedness; we have breathed and lived long enough among the wicked,

let us now go and live with one God. And so all three embracing each other, were found slain. *Additions to Vol. 3. concerning Massacre in France. p. 68.*

C *Alocerius* seeing the great patience of the Christians in so great Torments and Persecutions, cryed out, *Vere magnus Deus Christianorum*, that is, *truly the God of the Christians is a great God.* Which words being heard, he was apprehended, and brought to the place of execution, and made partaker of their martyrdom. *Vol. 1. p. 53.*

Cecilia the Virgin brought *Valerian* her espoused Husband, and *Tiburtius* his Brother, to the Faith of Christ, and with her exhortations made them constant to Martyrdom; after whose sufferings she was apprehended and brought to offer Sacrifice to Idols, but refusing, she was had to the Judge to be condemned; in the mean time the Serjeants and others began to perswade her to fa-

vour

vour her self, and not cast her self away ;
to whom she so reply'd with Reasons
and godly Exhortations, that by the
grace of God they were converted also,
and divers others were with them bap-
tized, to the number of 400 persons ;
which being done she was condemned,
and was inclosed in a hot Bath a day
and a night without hurt, and was af-
terwards ordered to be beheaded in the
Bath. *Vol. 1.*

Cyprian, being also named *Statius*, he
was an *African* and born in *Carthage*,
an Idolater and a Gentile, altogether gi-
ven to the study of Magical Arts, who
was converted to the Christian Faith,
through the grace of God, by the
means of *Cecilius* a Priest, and by the
occasion of hearing the History of the
Prophet *Jonah* ; and was after his con-
version ordained Priest and Bishop of
Carthage : Soon after in which Office
and Dignity he so shined in Gifts and
Vertues, that he had the Covernment
of all the East Church, and Church of
Spain, and was called the Bishop of the

Christian men: And was beheaded in the 259. year of Christ, under the Eighth Persecution. He is said to observe 12 abuses in mans life.

1. A wise man without good works.
 2. An old man without Religion.
 3. Youth without obedience.
 4. Rich men without Alms.
 5. A Woman shameless.
 6. A Guide without vertue.
 7. A Christian contentious.
 8. A poor man proud.
 9. A King unrighteous.
 10. A Bishop negligent.
 11. People without discipline.
 12. Subjects without love. *Vol. 1.*
- p. 89, 90, &c.*

Christians to the number of 2000 being assembled in their Temple at *Nicomedia*, to celebrate the Nativity of Christ, and fire being caused to be set to the Temple by the order of *Maximianus*, under the Tenth Persecution, with a Cryer, That all that would have life should come out of the Temple, and do sacrifice upon the next Altar of *Jupiter*.

pter. One in the behalf of all the rest answered, They were all Christians, and that they would do Sacrifice only to Christ, his Father, and the Holy Ghost, and that they were all now ready to offer. Whereupon they all and the Temple were burned. *Vol. 1. p. 102.*

John Clardon, a Currier of *London*, was burned only for having English Books in his house, which as his Enemies said contained heretical Opinions, which he owned against the Popish Party, 1415. year of Christ. *Vol. 1. p. 842.*

John Clerke of *Meldon* in *France*, a Wool-carder, for saying the Pope was Antichrist in a Bill he set upon the Church doors against the Pope's Pardons, was to be whipt three several times, and each time marked on the forehead with a note of infamy, whose Mother being a Christian woman, and seeing those things done to her Son, courageously emboldened him, crying, *Blessed be Christ, and welcome be these marks.* He afterwards removing to *Metz* in *Lotharing*, the night before the

people idolatrously, according to their Custom, was to go out of Town to worship some Images, he brake them down; and the next day the Monks and people coming to worship, found their Images broken, whereof they suspected this *Clerke*, who being examined confessed the fact, and shewed his reason for it; whereat the people were enraged, and cut off his right arm, and with Pinfers pulled off his nose, arms, and breast, and then burnt him, *An. 1514.* who patiently endured it, singing, *Their Images be of Silver and Gold, the work of mens hands. Vol. 2. p. 107.*

Dr. John Castellane, a *French* Divine, was degraded and burnt only for Religion, in which he continued constant to death, and so patiently underwent it, 1525. that many ignorant people were thereby drawn to the knowledge of the Truth, and many weak were greatly confirmed. *Vol. 2. p. 107, 108, 109.*

George Carpenter burned in *Muncken* in *Bavaria*, *Feb. 8. 1527.* whose Crimes were, because he held a Priest could not forgive

forgive sins, nor call God out of Heaven, that God was not in the Bread in the Sacrament, nor that the Element of Water in Baptism did confer Grace; which four Articles he refused to recant: and being asked if he was let go if he would not go to his Wife and Children: he answered, *If I was let go, whither should I go rather than to my Wife and well-beloved Children?* And being told if he would recant he should be set at liberty; he said, *My Wife and Children are so dearly beloved of me, that they cannot be bought from me for all the Riches of the Duke of Bavaria; but for the love of my Lord God I will willingly forsake them.* And being led to the place of Execution, he promised a sign of his Faith, that while he could open his mouth, he would not cease to call upon the Name of *Jesus*; and being in the fire he cryed aloud, *Jesus, Jesus*, and so gave up his spirit joyfully. *Vol. 2. p. 114.*

One *Combridge* burnt at *Oxford*, he was a person distracted, and knew not what he said, and yet burned for an Heretick,

Heretick, who in the midst of the flames, lifting up his Head to Heaven soberly and discreetly called upon the Name of the Lord Jesus Christ, and so departed. *Vol. 2. p. 437.*

Roger Clarke, a Suffolk Man, taken at Ipswich, and judged 1546. with one Kerby, by my Lord wentworth; who, after Sentence given, talked with another Justice on the Bench a good while, to whom Clarke said, My Lord, speak out, and if you have done any thing contrary to your Conscience, ask of God mercy, and we from our hearts do forgive you; speak not in secret, for ye shall come before a Judge, and then make answer openly, even before him that shall judge all Men. He was burn'd at Berry, and at Stake, kneeled down, and said, My Soul doth magnifie the Lord, &c. Vol. 2. p. 569.

Dirick Carver, a Beer-Brewer in Bright-Hamsted in Suffex, an ancient and pious Man, though not understanding a Letter of the Book, was apprehended for having, with some others, been at Prayer

er in his House; and after his apprehension he so improved his time in Learning, though ancient, that before he suffered, through Gods blessing, he could read any *English* printed Book. At the Stake in *Lewis*, July 22. 1555. he went into the Barrel, having stript himself, and there spake to the People. *Dear Brethren and Sisters, witness to you all that I am to seal with my Blood Christs Gospel, because I know it is true; and because I will not deny Gods Gospel, and be obedient to Mens Laws, I here am condemned to dye. Dear Brethren and Sisters, as many as believe on the Father, Son, and Holy Ghost unto everlasting Life, see ye do the works pertaining to the same; I ask ye all, whom I have offended, forgiveness, for the Lords sake, as I heartily forgive all you who have offended me in thought word and deed. Lord have mercy upon me, for unto thee do I commend my Soul, and my Spirit doth rejoyce in thee. And so the Fire being kindled, he said, Oh Lord have mercy upon me, and sprang up in the Fire calling on the Name of Jesus*

fus, and so ended. *Vol. 3. p. 386.*

Richard Colliar of *Ashford* in *Kent*, being examined and condemned for the Gospels sake, as soon as he was condemned he sang a Psalm, and was afterwards burnt with five more *Kentish* Men, at three Stakes in one Fire, in *August* 1555. *Vol. 3. p. 394.*

Tho. Cranmer, a Gentleman of a Family ancient as the Conquest, born at *Arselacton* in *Nottinghamshire*, brought up at School, and at *Cambridge* was Fellow of *Jesus Colledge*, and afterwards one of the Heads of the University, used to examine all Graduates in Divinity, who would not admit any to be Batchellors or Doctors in Divinity, but those who were well read in the Scriptures; whereby he refused many Fryars, some of whom by being thereby brought to consult the Word of God were converted, and afterwards returned him thanks. This *Cranmer* was afterwards by King *Hen. 8.* made Arch-Bishop of *Canterbury*, for his Service to him in endeavouring to satisfie his Conscience

science about the divorce of his Queen, *Catherine* his first Wife, the Widow of his late deceased Brother: He was of a mild Nature, soon reconciled to his Enemies, and so ready to do them good that it grew Proverbial, *Do my Lord of Canterbury a displeasure, and then you may be sure to have him your Friend whilst he lives.* Vol. 3. p. 637.

He was by many endeavours tempted to recant, and after much resistance did at last recant, chiefly out of a design to compleat an Answer against a Papish Book which he had begun; but though he subscribed, the Papists were ordered to burn him, *March 21.* at *Oxford*, by the Queen, who had ordered Doctor *Cole* to have a Funeral Sermon in readiness against that day; and accordingly at the day appointed, the Doctor did preach, and *Cranmer* was had to the Church not knowing the design; but as he was perswaded to publish his Recantation publickly, and after Sermon, when it was expected he should declare his Recantation, he with many tears and

and earnest desires did entreat the People to pray for him to God for pardon of his sins, amongst which, none troubled him more than his subscribing to Popery with his hand, which he hated in his heart; *But, saith he, for as much as my hand hath offended, it shall be first punished; for may I come to the Fire, it shall first be burnt;* and so he began to cry against the Papists and Popery, whereby the Papists expectation were frustrated and they grew mad at him, stopping his Mouth, and pulling him down, and led him forthwith to the Town-ditch to be burnt, where in the Fire he put forth his right hand into the flames as soon as they came near him, and held it there till it was burnt, his body being unburnt; often saying, *Oh unworthy right hand;* and saying often, *Lord Jesus receive my spirit,* he stood immovable in the flames, and dyed *March 21. 1556. Vol. 3. p. 670, 671.*

John Carter, a Weaver of Coventry, dyed in the Kings-Bench a Prisoner for the Gospel, who expected and desired to have

have been burnt. In a Letter to Mr. *Philpot* he writes thus, *My Friends report me to be more worthy to be burnt than any that was burnt yet, God's blessing on their hearts for their good report, God make me worthy of that dignity, and hasten the time, that I might set forth his glory.* He wrote divers Letters of encouragement to the persecuted Brethren; and in one Letter to his Wife he begs, and chargeth her to rejoyce with him in this his state of sufferings for Christ's sake. *Vol. 3. p. 716. &c.*

Peter Chevet: See Peter.

Mrs. *Gertrude Crockhay*, Wife to Mr. *Robert Crockhay* at *St. Katherines* by the Tower in *London*, being for the Gospel persecuted, fled 1556. to *Gelderland*, beyond Sea, to look after some Estate that should fall to her Children by a former Husband: but there also she was betrayed, and came to trouble at *Antwerp*; where, at the request of her Friends, she was set at liberty, and she came for *England*, where she was infested again by the Papists; and being
very

very sick: They told her Daughter, that unless her Mother would receive the Sacrament she should not be buried with Christian burial: who hearing the same, said, *Oh how happy am I that I shall not rise with them, but against them: The Earth is the Lords and all the fullness thereof, and therefore I commit the matter to him.* Soon after she dyed, and was buried in her Husbands Garden. Vol. 3. p. 1013, 1014.

Christians to the number of 30000 slain in the Massacre at *Paris* in *France*, 1572. which was effected by the *French* King's inviting the chief Captains of them, and all other that would, to the Wedding between the Prince of *Navarre*, and the Kings Sister; at which being kindly received, some of them after the compleating of that Marriage were slain, and all the Souldiers in *Paris* charged to be in Arms at a watch-word, so that within three days 10000 of them were slain, besides many other in the days following in *Paris*, and the Persecution in other places in a Months time

time compleated the number of 30000
aforesaid; which News being sent to
the Pope, he solemnly gave thanks for
it as a mercy; and the *French* King al-
so did the like; and the Messenger of
the News had 1000 Crowns for his
News: but the poor Protestants were
much troubled, of whom some turned,
others fled, and all had been destroyed,
had not those in *Rochel* by God's mercy
been courageous, and resolved to be
stedfast and fight for the Faith; which
being known, the *French* King besieg-
eth it, and chargeth all his Nobles and
Gentry, on pain of great punishment, to
besiege it; which was done with great
vigour by the whole Force of *France*,
and also of the Duke of *Anjou*, Duke
of *Alanson*, *Navarre*, and *Condee*, which
Forces assaulted it seven times and were
resisted, so that they lost 122 Captains;
and at last the Duke of *Anjou* being
made King of *Poland*, which News com-
ing to the Camp they rejoiced; where-
at the new King treated with them of *Ro-
chel*; and finding them not unconforma-

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ble,

ble, made peace with them, and prevailed with the *French* King by Edict to let them have peace, and the liberty of Religion in that and other Cities, 1573. *Vol. 3. p. 1028, to 1030.*

Dorotheus and Gorgoneus, persons of *Dioclesian's* Privy Chamber, seeing the sad Torments inflicted on *Peter* their Household Companion, said to *Dioclesian*, *Why, O Emperour, do you punish in Peter that Opinion which is in all of us? why is this accounted in him an offence, that we all confess we are of that Faith, Religion, and Judgment that he is of?* Wherefore he commanded them to be brought forth, and to be tormented almost with like pains to *Peter's*, and afterwards to be hanged. *Vol. I. p. 101, 102.*

John Diazius, a Spaniard, was murdered 1546. by his Brother *Alphonsus Diazius*, who hired a Man with an Hatchet to cleave his own Brother's head, as he was reading some Letters, under a pretence sent to him by his Brother, who was by when the fact was done,

done, and forthwith fled with the Mur-
therer: But he being the Popes Lawyer,
and procuring his Companion in *Rome*
on purpose to murder his Brother be-
ing a Protestant, escaped punishment.
Vol. 2. p. 109.

Dennis a French Martyr 1528. burnt
at *Melda*, for saying the Mass is a plain
denying of the death of Christ; he was
wont to have always in his mouth the
words of Christ, *He that denyeth me*
before men, him also will I deny before
my Father, and to muse on the same
earnestly. He was burnt with a slow fire,
and did abide much torment. *Vol. 2. p. 128.*

Adam Damlip, alias *George Bucker*, a
great Papist, in his Travels at *Rome* see-
ing the great profaneness and impiety
of that place, where he expected so
much goodness, loathed Popery; and
at *Calice* reforming, he preached against
it, and was at length sentenced to death.
When the News was told him by the
Jaylor of the *Marshalsee* in *London* on a
Saturday night, that on *Monday* he must
for *Calice*, and suffer there, he did eat
E 2 his

his Supper chearfully, insomuch that some asked him how he could do it, being to dye so soon; to whom he said, *Ah Masters, do you think that I have been God's Prisoner so long in the Marshalsee, and have not learned to dye? Yes, yes; and I doubt not but God will strengthen me therein.* He was at Calice the next Saturday following hanged, drawn, and quartered as a Traytor, in King Henry the Eighth's time. And his greatest Enemy, who at his death said he would not depart till he did see his heart out, (one Sir Ralph Ellerken) was soon after slain amongst others by the *French*, and his Enemies cutting off his Privy Members, cut his heart out of his body; which cruelty they did to none other of the company, and may be looked on as a just judgment of God on him, who so desired to see *Damlipe's* heart. *Vol. 2. p. 564, 565.*

John Denley, a Gentleman of *Maidstone* in *Kent*, burnt for the Gospel's sake at *Uxbridge*, August 8. 1555. who in the flames sang a Psalm; whereat Dr. *Story* caused

caused one to throw a Faggot at him, which hurting his Face did cause him to lay both his hands on it, and to leave singing ; whereupon the Doctor said to him that flung the Faggot, You have spoiled a good old Song ; but Mr. *Denley* being yet in the flame put abroad his hands again and sang, yielding up his spirit into the hands of God. *Vol. 3. p. 390.*

Alice Driver, a *Suffolk* Woman and a Labourers Wife, persecuted for the Gospel of Christ, said that *Queen Mary*, for her persecuting the Saints of God, was like *Jezebel* ; for which she had her Ears cut off presently, which she suffered joyfully ; and said, she thought her self happy that she was counted worthy to suffer any thing for the Name of Christ. Being examined by several Doctors, she reasoned with them so, and silenced them all. She perceiving which, said, *Have ye no more to say? God be thanked you be not able to resist the Spirit of God in a poor weak woman: I was never brought up at the University, but of-*

ten drave the Plow before my Father ; yet, in the defence of Gods Truth, and in the Cause of my Master Christ, by his Grace I will set Foot to Foot against any of you in the maintenance of the same ; and if I had a thousand lives, they should all go for the payment of it. She being at Stake, and a Chain put about her Neck to bind her with, she said, Here is a goodly Neck-kerchief, Blessed be God for it. She was burned November 4. 1558. Vol. 3. p. 886, 887, 888.

John Davis, a School-boy of twelve years of age, was, because he had a Bible, and had written some things against the Papists, betrayed by his Aunt, one Mrs. Johnson, in worcester, 1546. with whom he lived ; and he was imprisoned from August 14. till 7. days before Easter, with Fetters and Bolts ; and one perswading him from burning, advised him first to try the Candle, who holding his Finger, and the other holding a Candle under it a good space, he cryed not, felt no pain, nor was his Finger scorched. He was afterwards arraigned
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ed, and should have been punished with death, but that King *Henry* the 8th. dyed, and the Law was thereby out of force. *Vol. 3. p. 919, 920.*

Eulalia, a Virgin of Noble Parentage in *Eremita*, a City in *Portugal*, of twelve years of age, refusing great Marriages and Dowries, being a Christian, joined her self with Gods Children under the 10th. Persecution; and being kept close by her Parents, lest she should hasten her own death, she by Night stole out and ran to the Judgment Seat, and cryed out, *I am a Christian, an Enemy to your devilish Sacrifices; I spurn your Idols all under my Feet, I confess God Omnipotent with heart and mouth: Isis, Apollo, Venus, what are they? Maximinus himself, what is he? The one a thing of nought, because the work of Mens hands; and the other a cast-away, because he worshippeth the same work.* Whereat the

Judge incens'd, threatned torments;
 but first perswades her to return and offer Incense; whereat she spits in his Face, spurns abroad with her Feet the Incense; and then was miserably tormented, scratched and cut to the Bones, she singing and praising God, saying, *O Lord I will not forget thee! what a pleasure is it, O Christ, for them that remember thy triumphant Victory, to attain to these high dignities?* and so she was burned. *Vol. I. p. 120.*

Edmund, King of Eastangles, in the Saxon Heptarchy in Brittain, being summoned to submit to Inguar, a Dane, returned an answer, That he, a Christian King, would not, for the love of a temporal life, subject himself to a Pagan Duke, unless he became a Christian first; whereupon he was taken, and fixt to a Stake, and shot to death. Vol. I. p. 148.

Fructuosus,

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F *Ruġnosus*, Bishop of *Tarraconia* in *Spain*, being by *Emilianus* under the Eighth Persecution, in the year of Christ 262. to be burned, because he would not worship Idols, said, He worshipped not any dumb God of Stocks and Blocks, but one God the Creator of all things: And being cast into the fire with his hands tyed behind him, his bands were by the fire dissolved, his hands unhurt, and his body remained whole, and he lifted up his hands and praised God, praying also that the fire might speedily dispatch him; which then was soon done: in the mean time a Souldier in the house of *Emilianus*, with the Daughter of *Emilianus*, said they saw the Heavens open and the Martyr to enter in. *Vol. 1. p. 96.*

Nicholas Finchman burned in *Dornick* 1549. who being condemned, blessed God which had counted him worthy to be a witness in the cause of his dear and well

well beloved Son ; and patiently took his death, commending his Spirit unto God in the midst of the fire. *Vol. 2. p. 124.*

James Faber an old man, about the year of Christ 1562. being apprehended, said, he could not answer or satisfy them in reasoning, yet he would constantly abide in the truth of the Gospel ; and so was martyred. *Vol. 2. p. 127.*

Joannes Filioul, or *Filiolus*, and *Julianus Leville*, suffered both at *Sanserre* in *France* 1554. who having their Tongues cut out, yet had some utterance given them of God, that at their death they said, *we bid Sin, the Flesh, the world and the Devil farewell for ever, with whom never we shall have to do hereafter.* *Vol. 2. p. 145.*

Fininus at *Ferraria*, an *Italian*, was burnt 1550. who being apprehended, by the perswasion of his Friends he recanted, and then was in so great horror that he almost despaired, till he publicly again preached the Gospel ; for which he being again taken, could not by all the solicitations of his Wife
and

and Children be drawn from it, but told them that his Lord had commanded him not to deny him for taking care of his Family, wherefore he desired them to depart: And being afterwards commanded by Pope *Julius* the Third, to be executed, he returned thanks to the Messengers of the News, and much rejoiced at it: And being asked what would become of his Wife and Children, if he so left them: he said he had left them to a good Overseer, Christ the Lord, a faithful Keeper of all committed to him. One seeing him so merry before his death, asked the Reason, since Christ wept and sweat drops of blood before his Passion? To whom he answered, *Christ sustained in his body all the sorrows and conflicts of Hell and death due to us, by whose death we are delivered from sorrow and fear of them all.* And at the Stake, after his Prayers to God, he meekly gave his neck to the Cord, with which he was strangled, and was afterwards burned. *Vol. 2. p. 165, 166.*

*John Frith burnt at one Stake in
Smithfield*

Smithfield 1533. with one *Andrew Hewet*, this *Frith* willingly embraced the Stake, and whenas one *Dr. Cooke* bad the people pray for them no more than for a Dog, he said smiling, *Father forgive them*; and the fire being by the wind more blown to his Partner than himself, he, though in so great torments, rejoiced; and seeming to feel no torments, comforted his fellow-sufferer rather than was careful for himself. *Vol. 2. p. 309, 310.*

Henry Filmer, a Preacher of the Gospel, in King *Hen. 8.* days, about *Windsor*, was brought to be burnt by the Envy of *Dr. London*, and the false accusations of his own Brother, induced to it by promises of maintenance from the Doctor: To which Brother, *Filmer* (seeing himself like to suffer by reason of his accusations) said, *Ah Brother, what cause hast thou to shew me this unkindness? I have been always a natural Brother to thee; and is this a Brotherly part, to reward me now so? God forgive thee it my Brother, and give thee grace to repent.*

repent. He suffered with one *Testwood* and *Anthony Persons*. As he came to his Brothers door, as he was going to suffer; he called his Brother three or four times, but he appeared not: and then *Filmer* said, *And will he not come? then God forgive him, and make him a good Man.* He being with the other two at the Stake, drank to each other; and *Filmer* said, *Be merry, for I trust, that after this sharp Breakfast, we shall have a good Dinner in the Kingdom of Christ.* Vol. 2. p. 553, 554.

Dr. *Robert Farrar*, Bishop of *S. Davids* in *Wales*, being to be burnt, and much pitied by a Knights Son, who lamented the painfulness of the death he was to suffer; to whom *Ferrar* said, *If ye see me once stir in the pains of my burning, you shall not believe my Doctrine:* And as he said, so it was; for he stood so patiently that he never moved; but as he stood holding up his Stumps, so he continued till he was struck down by a Staff, *March 30. 1555.* in the Reign of *Queen Mary.* Vol. 3. p. 216.

William

William Flower, alias *Branch*, a *Cambridgeshire* Man, brought up a Monk, at last was reformed; and after removing from place to place, he came to *Lambeth*, by *London*; and on an *Easter-day* went to *Westminster*, and in *S. Margarets Church* he, out of zeal for Gods Cause, drew his Hanger, and wounded the Priest as he was administering the Sacrament; for which he was imprisoned, and though he much lamented the Fact as done amiss, yet did he justifie his Faith against them. And Bishop *Bonner* threatning him one while, and then perswading him by proffers of Gifts, he thankd him and said, whereas it was in his power to kill, or not kill his Body, he was contented he should do what he pleased; but he knew over his Soul he had no such power, but that being separated from the Body is in the hands of no Man, but only of God, either to save or spill. At length he was burnt in *Westminster-Abby Yard*, *April 24. 1554.* where his right hand was cut off, he not shewing any sense of pain;

pain ; and at last, burning in the Fire, he cryed out, *O thou Son of God have mercy on me, O thou Son of God receive my Soul ;* and dyed by much torment, his lower part being burnt when his upper part was untouched, by reason of want of Fuel. *Vol. 3. p. 243, 244. 246.*

Elizabeth Folkes, an *Essex* Maid, being imprisoned and condemned for the Gospel, kneeled down and lifting up her hands, prayed to God and praised him that ever she was born to see that most blessed day, that the Lord would count her worthy to suffer for the Testimony of Christ ; and, *Lord*, said she, *if it be thy will, forgive them that have done this against me ; for they know not what they do :* and going to the Stake at *Colchester*, *August 2. 1557.* and the People not permitting her to give her Petticoat to her Mother (who was present and kist her at the Stake, and exhorted her to be strong in the Lord) she threw away the Coat, saying, *Farewel all the world, farewell Faith, farewell Hope ;* and then taking hold of the Stake,

Stake, she said, *welcome Love*. She was burned with five more, who all clapped their hands for joy in the flames. *Vol. 3. p. 832.*

John Frith being in the Tower as an Heretick, because he held against Transubstantiation. And being afterwards sent for to *Croydon* by my Lord of *Canterbury*, *Cranmer*, in King *Henry* the 8th's time, the Lords Men who were sent for him advised him to submit to the Bishops and Doctors opinion: to whom *Frith* said, *My Conscience is such, that in any wise I neither may, nor can, for any worldly respect, without danger of damnation, start aside from that true knowledge, though I should presently lose twenty lives if I had so many.* The Servants, still endeavouring to save him, contrived how he might fly, and so escape; which they imparted to him: To whom he said; *Should you leave me, I would surely follow you; should you bring the Bishops news ye had lost Frith, I would bring them news I had found him, and brought him again: for, though before*
I was

I was taken, I being at liberty, fled; to make use of my liberty; yet I being taken; cannot fly, but run from God, and should then be worthy of a thousand Hells. And so he went chearfully to the Bishops at Groydon, and there disputed the Point; and after was sent to Bishop Stokesteys, the Bishop of London's Consistory; and soon after was burnt. Vol. 3. p. 990, 991, 992. See more of Frith p. 59. of this Book.

G*ermanicus*, a young devout Man, being by the Proconsul of *Antoninus Verus* in the 4th Persecution, perswaded to favour himself being in the flower of his age; he would not be allured, but constantly, and boldly, and of his own accord provoked the Beasts to come upon him to devour him, to be delivered the more speedily out of this wretched Life. *Vol. 1. p. 57.*

Gordius, a Centurion of *Cæsaria*, in the 10th Persecution, willingly exiled himself,

himself, till a publick Feast of *Mars* was celebrated, and much People was assembled; and then appearing in the Theatre, cryed out, *I am found of them that sought me not*: And being examined by the Sheriff, he said, *I came hither to publish that I set nothing by your Decrees against Christian Religion, but I profess Christ to be my hope and safety*: Hereupon he was scourged, and he said, *It would be an hindrance to him, if he could not suffer divers torments for Christ*. And having more torments tryed on him, he sang, *The Lord is my helper, I will not fear the thing that Man can do unto me; I will fear no evil, because thou Lord art with me*. After this, being with prayers and entreaties dealt with, he derided the madness of the Magistrates; who being thereby incensed, condemned him. And he being much importuned by divers acquaintance to deny Christ with Tongue, and to keep his Conscience to himself; he said, *My Tongue, which by the goodness of God I have, cannot be brought to deny*

deny the Author of it. And to those who wept for him, and by tears importuned him to save himself; he said, weep not, I pray, for me; but weep for the Enemies of God, which always make war against the Christians, who prepare for these a fire, and purchase to themselves Hell fire; but molest not, I pray, my settled mind; truly I am ready to suffer for the Name of Christ a thousand deaths if need were. Vol. 1. p. 117.

John Goose in the time of King Edward the 4th, being to be burnt, desired of the Sheriff somewhat to eat, and he did eat as if he had been towards no manner of danger, saying, I eat now a good and competent Dinner, for I shall pass a little sharp shower ere I go to Supper: And having dined, he gave thanks, and desired that he might be shortly led to the place where he should yield up his Spirit to God; and was burned on Tower-Hill in August 1473. Vol. 1. p. 939.

Lawrence Ghest, in King Henry the Seventh's days, being to be burnt at Salisbury, and having his Wife and seven

Children shewn him, and his Wife desiring him to favour himself, he desired her to be content, and not to be a block in his way, for he was in a good course, running toward the mark of his salvation; and so he was burned. *Vol. 1. p. 1012.*

Galeasius Trecius, an *Italian*, burned at *Aus Pompeia* in *Italy* 1551. for professing the Gospel. He having professed it a while, and then by the perswasion of Friends denying it, felt great sorrow, and, as he declared, never greater in all his life; but recovering by the grace of God, he longed for a time to evidence his return by confession of his Faith again, affirming he never felt more joy of heart than when by Papists examined, nor more sorrow than when he recanted, declaring that death was much more sweet to him, with the testimony of the truth, than life with the least denial of the truth and loss of a good conscience: And being imprisoned, he could not be prevailed with to recant, but confirmed his first Faith, and burned. *Vol. 2. p. 167, 168.*

Franciscus

Franciscus Gamba, an *Italian*, burn'd at *Comun* 1554. being accused for an Heretick, and importuned to recant; he defended his Doctrine by manifest Scriptures, and proved his Opinions to be the true Doctrine of Christ, and rather than he would deny them he was ready to stand to the effusion of his blood: And being long and often assailed by his Friends to recant, he could not be expugned, but gave thanks to God, that he was made worthy to suffer the rebukes of the world, and civil death for the testimony of his Son; and so went chearfully to death: And when at his death the Fryars held a Cross before him, he said that his mind was so replenished with joy and comfort in Christ, that he needed not them, nor their Cross: And declaring many comfortable things to the people, he was strangled and burned. *Vol.2. p.180.*

Garret, a great promoter of Christianity in *Oxford*, was at last *July 30. 1541.* by *Gardner* Bishop of *Winchester* to be burnt, who professing his Faith, and de-

testing all Heresies, beg'd pardon of God for his sins, and of all persons whom he had offended: He resigned up his Soul to God, whom he believed would through Christ save him, and pardon his sins, and desired the persons present to pray for him; and dyed Christianly with *Barus* and *Hierom.* Vol. 2. p. 528.

William Gardiner, born at *Bristow*, and there dealing in Merchandise under one *Mr. Paget* a Merchant, at 26 years of age sailed to *Spain*, but by chance the Ship arrived at *Lisborne* the chief City of *Portugal*, where he stayed and merchandised, and learning their tongue, he acted for many *English* Merchants, and had much knowledge in Scripture and the Reformed Religion: And being there, and happening to be at the solemnizing of a marriage between the King of *Portugal's* Son, and the King of *Spain's* Daughter, and beholding great Pomp and greater Idolatry acted by the Kings, and all the Assembly's adoring the Mass, praying, kneeling and worshipping the external Sacrament, he was
much

much troubled, and could he have got near the Altar would have interrupted them ; but being hindred by the throng of the people, he was very sorrowful for his neglect of that opportunity to declare against their Idolatry, which neglect he much lamented, and contrived how to redeem it ; to effect which he cast up all his accounts, and bad adieu to worldly concerns ; and giving himself to reading, meditating, fasting, weeping, and praying : He being cleanly drest the next *Sunday*, when the like Solemnity was to be done, he gat to the Altar betimes, and there stood with a Testament in his hand till the Cardinal came to solemnize it, and till he consecrated, sacrificed, and lifted up on high the Host, shewing his God to the people, who with the Kings and Nobles gave great reverence to it ; and at last, when the Cardinal came to begin to toss it to and fro round the Chalice, making several Circles, this *Gardner* stept in, and with one hand took the Cake and trod it under foot, and with the other

hand overthrew the Chalice, in the presence of the Kings, and the Nobles and Citizens, which abashed them all ; and one cut him with a Sword, but the King commanded he should be saved ; and being examined, he confessed himself to be an *English-man* and a Protestant, and decryed much against their Idolatry ; for which after several torments to cause him to confess others, he taking all the blame on himself, they put a hard roul of Linen with a string into his throat, and so often pulled that up, and then cut of his right hand, which he took in his left and kist, then in the Market-place they cut off his left hand, and he kneeling down kissed it, then was he carried to Execution, and being hung on high a fire was made under him, and he by degrees let down into it, so that only his legs at first felt the fire, yet would he not recant ; and being bid to pray to Saints, he said, That when Christ leaves off to be our Mediator and Advocate, then he would pray to our Lady and the Saints. And then he prayed,

O Eter-

O Eternal God, Father of all mercies ; I beseech thee look down upon thy Servant.

And the more terribly he burnt, the more vehemently he prayed; which his Enemies desiring to hinder, he said the 43. Psalm; before the close of which, the Rope was burnt asunder, and he fell down into the Fire, and was burned to death, 1552. whose death was not unpunished, for among the King of *Portugal's* Ships ready to sail, being in a Haven hard by, one was burnt by a Spark of Fire blown from the Martyrs Fire; and within half a Year the Kings Son dyed; and the King himself within a Year. *Vol. 2. p. 745, 746, 747, 748.*

Robert Glover was apprehended to be burnt at *Coventry*, being very sickly in Prison, said, he found daily amendment of body, and increase of peace in Conscience; many consolations from God, and sometimes, as it were, a taste and a glimmering of the life to come: But he was much assaulted by Satan, from his unworthiness, to do or suffer
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for Christ. Which Objection he answered from Gods mercies, and the unworthiness of like Servants in all Ages, who have been accepted. Yet, three days before he was burnt, he had a sad dulness of Spirit, and was desolate of all spiritual comfort; against which he prayed much, and earnestly; but yet finding no ease, nor comfort, he told it to his Friend, one *Austin*, who advised him to wait God's time for the manifestation of himself, and to continue stedfast in the Faith and willing to suffer; knowing his Cause to be right, not doubting but God in his due time would replenish his heart with spiritual joy; requesting him to shew it by some token, if he felt any such thing: And as he went to burning, as soon as he came in sight of the Stake, he cried out, being suddenly full of comfort, clapping his hands together, *Austin*, *He is come, he is come*; with so great joy and alacrity, as if he had been one risen from some deadly danger, to liberty of life; and so dyed chearfully in *September*,

tember, 1555. Vol. 3. p. 427, 428.

Bartlet Green, a *Londoner*, brought up at *Oxford*; converted from Popery by *Peter Martyr*, Reader of Divinity in *Oxford*; and afterwards he was Student in the Temple, and at twenty five years of age, *January* 28. 1556. he was burnt, with six others, for the Gospel of Christ. He often repeated, as he went to the Stake, and at the Stake, this Distich.

*Christe Deus sine te spes est mihi nulla salutis,
Te Duce vera sequor, te duce falsa nego.*

In *English* thus.

O Christ my God, sure hope of health,
besides thee I have none ;
The truth I love, and falshood hate,
by thee my guide alone.

Vol. 3. p. 627.

He wrote to one in a Letter, thus :
Man of Woman is born in Travel, to
live in misery ; Man, through Christ,
doth dye in joy, and live in felicity :
he is born to dye, and dyes to live ;
whilst here he displeased God, when
dead he fulfilled his Will. Vol. 3. p. 629.

Charles

Charles Le Roy de Gand, once a Fryar Carmelite, but reformed, had a Canonship promised him by the Magistrate, if he would but yield a little: to which, he said, *You proffer me a Canonship, that I might live quietly, and be in security; but know, Sir, that rest is no true rest, which is obtained against peace of Conscience*; and so he was burned at *Bruges*, April 27. 1557. Addit. to Vol 3. of *Massacre of France*, p. 5.

JOHN Huffle, a Bohemian, was burned 1415. about July, by the Council of *Constance*; where he often desired to be heard, to clear himself of the errors they impeached him of, and could not. Then he requesting their proving by Scripture any error he held, they would not; but, because he held *wicklif's* Doctrine they degraded him, and left him to the Secular Power, to *Sigismund* King of the *Romans*; by whom he was condemned, and burned,
and

and all this cruelty against a safe Conduct, sealed by the Emperour, and promised by the Council. When he was to be burned he prayed often, and especially for his Enemies; and after the kindling of the Fire he sang aloud, *Jesus Christ, the Son of the living God, have mercy upon me. Vol. 1. p. 821, 822.*

Richard Hunn burned in *Smithfield*, December 20. 1514. sixteen days after he was privately Murdered by the Papists. *Vol. 2. p. 19.*

Mr. Hierom was condemned in King *Henry* the 8th's time, 1541. by Bishop *Gardner*, Bishop of *Winchester*; and at the Stake he confessed his Faith, and exhorted all Persons to Duties to God and Man, considering what Price Christ paid for us; and exciting them to bear their Cross with Christ, considering his Example of Patience under sufferings; and at last prayed them to pray for him, that he, *Barns*, and *Garret*, who were all three together burnt, might have their Souls, leaving these wretched Bodies, constantly depart in
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the true Faith of Christ; and so, committing his Soul to Christ, he dyed. These three, which at this Fire were burnt together, took each other by the hand; and kissing each other, quietly, and peaceably, offered themselves to the tormentors hands; and took their deaths Christianly, and patiently. *Vol. 2. p. 528, 529.*

Mr. *John Hooper*, Student in *Oxford*, flying, in King *Henry* the 8th's time, beyond Sea, because of Persecution for the six Articles; was at *Zurick* acquainted with Mr. *Bullinger*, and Married a *Burgonian* Woman: But, in King *Edward* the 6th's days, he returned, and did promise his Friends they should hear from him: *Though*, saith he, *the last News of me I shall not be able to write; for there*, saith he, *where I shall take most pains, there shall you hear of me to be burnt to Askes*: Which Prophecie came to effect: He preached at *London* often twice a day, but alwayes once a day: He was, in his Sermons, earnest; in his Tongue, eloquent; in Scriptures, perfect;

fect; in pains, indefatigable: he was spare of dyet, sparest of words, and sparest of time. He was, by King *Edward the 6th*, made Bishop of *Glocester* and *Worcester*; in both which Diocesses he preached at, and visited them: and, at *Worcester*, his manner was every day to have a certain number of poor Beggars of the Town Dine in his Pallace with whole and wholsome Meat, four at a Mess; whom he examined, or caused to be examined, in the Lords Prayer, Creed, and Ten Commandments, before himself sate down to Dinner. He was with one *John Rogers* the two first that were condemned in Queen *Mary's* days: To which *Rogers* Bishop *Hooper* said, *Brother Rogers, Must we two begin first to fry these Faggots? fear not but God will give us strength.* He suffered amongst his People, at *Glocester*; where Sir *Anthony Kingston*, his old Friend, did desire him to accept of life, and not dye; saying, life is sweet, and death bitter: To whom Bishop *Hooper* answered, *True, but eternal death is more*

*more bitter, and eternal life most sweet ;
in respect of which, I value not this life.
Vol. 3. p. 145, 146, 147. He was after
that perswaded much, but he said, Death
to me for Christ's sake is welcome. At the
fire a Box was set on a Stool before him
with the Queens Pardon (as it was said)
if he would turn ; but he cryed, If ye
love my Sou! away with it, if ye love my
Soul away with it : He was prohibited
to speak to the people, and permitted
only to pray : he begged of the Sheriffs
for a speedy fire to dispatch him ; but
when he was to be burnt, what through
the wetness of the wood and greatness
of the frude, three fires one after ano-
ther were made before he was consum-
ed ; in the first fire he prayed mildly, as
one without pain, Lord Jesus thou Son
of David have mercy on me, and receive
my Sou!. After the second fire was spent
he wiped both Eyes, and looking on
the people, beg'd for Gods sake more
fire : And in the third fire he cryed out,
Lord Jesus receive my Spirit, Lord Jesus
have mercy on me ; and so spoke no more,
continuing*

continuing motion of his lips, till they shrank to his gums; and beating his breast with his hands till one arm fell off, and the other by fat, water, and blood, stuck to the Iron, by which he was fastned to the Stake; and so he dyed. *Vol. 3. p. 156.*

In a Letter he wrote out of Prison to divers Friends, he undervalues the worldly joyes and troubles; in comparison of Hells misery, or Heavens glory; and exhorts them to constancy, thus: It was an easie thing to hold with God and Christ, whilst the Prince and World held with him; but now the World hateth him, it is the true tryal who be his: Let us not run when it is most time to fight; none shall be Crowned, but them that fight manfully: Beware of beholding the Worlds felicity, or misery, too much; whose love, or fear, draweth from God: Think the felicity of the World good, but yet no otherwise than stands with Gods favour: It is to be kept, yet so as we lose not God; of adversity, judge

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the same : Imprisonment is painful, yet liberty, on evil terms, worse: I must be alone, and solitary ; yet that is better , and to have God with us, than to enjoy the company of the wicked: Loss of goods is great, but loss of Gods favour greater: I shall dye by the hands of cruel Men ; but he is blessed that loseth a life full of misery, and findeth a life full of eternal ioyes: Neither felicity, or misery, in the World, can be great, if compared with joys, or pains, in the World to come. *Vol. 3. p. 156, 157.*

In another Letter he exhorts the godly to meet often, and pray and confer together of their ignorance, before their knowledge of God ; and their state, by their knowledge of God in his Word ; and to compare their Popish Principles with Gods Word, being careful to do all things for three ends ; Gods glory, the Churches edification, and their Souls profit. *p. 158, 159.*

In another Letter, exhorting to patience under the Cross, he saith, That our Enemies cruelty hath no further power

power than God permits, and what comes to us by the will of our heavenly Father, can be no harm, but felicity to us. We, as Men, suffer these evils; but as Christians we overcome them, nor can they separate between Gods love and us; they can but last our short life, and then must give way to our partaking of eternal joyes. *Vol. 3. p. 161.* Nothing can hurt us that is taken from us for Gods Cause, nor can any thing do us good that is kept against Gods Commandment; let us surrender goods and life to his will, and then it matters not whether we keep or lose it. *Vol. 3. p. 163.*

William Hunter, an Apprence to one *Thomas Taylor*, a Silk-weaver in *London*, fled at nineteen years old for Religion's sake, to *Burntwood*, to his Fathers House; and being at *Burntwood*, in the Church, found a Bible, and did read in it, till a Sumner came in and threatned him for it, telling him he was an Heretick and deserved death; and called one *Thomas Wood* Vicar of *Southwel* (be-

ing then in the Town) to him, who said to *Hunter*, He ought not to read, and that he was an Heretick; and threatned him much. To whom *Hunter* said, *I would you and I were now fast tyed to a Stake, to prove whether you, or I, would stand strongest to our Faith; I dare set my Foot to yours, even to death.* Yet being thus threatned, whilst the Vicar went to inform, he fled into the Country; but his Father was sent for, and forced to go and seek him, and to bring him into his Enemies hands: who, much against his natural affection and will, rode two or three days into the Country to seek him. And his Son, meeting him, did conjecture the cause of his Fathers Journey; and said, he would return with him and save him harmless, whatever came of it: and as soon as he came home he was laid in the Stocks, and had before one Justice *Brown*; who soon sent him to Bishop *Bonner*, who a while flattered the young Man; but at last, seeing he would not recant, threatned to make him sure enough:

nough: To whom *william* said, *You can do no more than God will permit you, I will never recant while I live, God willing*: Then was he imprisoned for three quarters of a year, and allowed but a Halfpenny a day, and at length condemned: To whom, after condemnation, *Bonner* said, If he would turn he would make him Freeman of the City, and give him forty Pound to set up with; or else would make him Steward of his House: To whom *william Hunter* said, *I thank you for your offers, yet if you cannot perswade my Conscience by Scripture, I cannot find in my heart to turn from God for the love of the world; for I count all things but dung and loss, in respect of the love of Christ*. When he came to *Burntwood* to be burnt, his Parents came to him, and desired of God heartily that he might continue to the end in that good way he had begun; and his Mother said, she was glad she was so happy to bear such a Child that could find in his heart to lose his life for Christ's sake: To whom *william*

Hunter said, For my little pain which I shall suffer, which is but short, Christ hath promised me a Crown of joy; may you not be glad of that Mother? Who answered, yea, I think thee as well bestowed as any Child I ever did bear; and prayed to God to strengthen him to the end. He was burnt March 26. 1555. As he went to the Stake he met his Father, who said to him, God be with thee my Son William: and he answered, God be with you my good Father; be of good comfort, for I hope we shall meet again when we shall be merry. And, taking up a Faggot, he kneeled down and prayed, and read the 51. Psalm, and then went to the Stake, standing upright, begging the people to pray for him and to dispatch him quickly: He still had his pardon offered, if he would recant; but he refused. At his request for the peoples Prayers, one Justice Brown said, he would pray no more for him, than for a Dog. To whom William Hunter said, You now have, Sir, what you sought for; I pray God it be not laid to your charge,

charge, howbeit I forgive you. And soon after he prayed, *Son of God, shine on me;* and immediately the Sun in the Element shone out of a dark Cloud so full in his Face, that he was forced to turn away his head; whereat the people mused, because it was so dark a day a little time before. Then *William Hunter* took and embraced a Faggot in his Arms, and when the Fire was kindled, he lift up his hands to Heaven, and said, *Lord, Lord, Lord, receive my spirit,* and so dyed. Vol. 3. p. 191, to 194.

Thomas Hawks, an *Essex* Gentleman, being threatned by Bishop *Bonner* if he would not recant, said always, *Ye shall do no more than God will give you leave;* and at last at his condemnation being urged to recant, he said, *No, had I an hundred bodies I would suffer them all to be torn in pieces, rather than recant.* As he went to Execution, June 10. 1555. being desired by his Friends that he would shew them some sign in the flames, if he could, whereby they might know more certainly, whether the pain

of the burning was so great that a man might not therein keep his mind quiet ; which he promised to do, and that if the pain was tolerable he would lift up his hands towards Heaven before he gave up the Ghost : And being at Stake, he mildly and patiently addressed himself to the fire, and after he had been in the fire, his fingers burnt and gone, and skin so drawn together, that all men thought he had been dead, he suddenly reached up his hands burning of a light fire over his head, to the living *God*, and with great rejoicing as seemed struck or clapped them three times together, and then sinking down into the fire he gave up his spirit. He wrote to his Wife and Children to fear and serve *God*, and to continue fervent in Prayer, for then *God* would provide for them better than he was able to do ever ; yea, saith he, *God will cause all men that fear him to pity you, to help you, to succour you in all your necessities ; so that if any would do you wrong, he will be avenged on him.*
Vol. 3. p. 265.

John

John Hullier, Fellow of Kings Colledge in *Cambridge*, was burnt for the Gospel; who being degraded said chearfully, *This is the joyfulllest day that ever I saw, and I thank you all that ye have delivered me from all this paltry.* He was burned on *Jesus Green* in *Cambridge*; he said he dyed in the right Faith, and desired the people to take notice that he dyed in a just cause, and for the testimony of the Truth: And feeling the fire, he called earnestly on *God*; and many Books being burnt with him, he gat one which was cast into the fire, and fell into his arms, and was a Communion-Book, which he did read in till the flame and smoke hindred him from seeing: And then laying the Book next his heart he prayed again: And when all the people thought he had been dead, he suddenly said, *Lord Jesus receive my Spirit*, dying very meekly: And after his flesh was burnt his bones stood upright, as if he had been alive. Vol. 3. p. 827, 828.

Thomas Hudson, a Glover, of *Ailsham*
in

in *Norfolk*, an ignorant person till he learned the *English* Tongue, about one or two years before the Reign of Queen *Mary*; and then he detested the Mass and Popish Idolatry, and became a zealous Protestant, reading, praying, singing Psalms; and being sought for, he prayed, if it was Gods will, he might suffer persecution for the Gospel of Christ: and when Persons came to apprehend him, he said, *welcome Friends, welcome; you are they that shall lead me to life in Christ*: and so he went with them. And being by Bishop *Hopton* (then Bishop of *Norwich*) his Commissary *Berry*, asked to recant, he said, *God forbid, I had rather dye many deaths, than do so*. Then was he sent to *Norwich* to the Bishop, and went as merrily as ever he was; and was burned with two more, *May 19. 1555*. And being bound with them to the Stake by a Chain, he not feeling the joyes of Christ, came from under the Chain, being troubled in mind, and fell down and prayed earnestly to God, who hearing him, and restoring to him comfort,

fort, he arose and went to the Stake again, saying, *Now I am strong, and pass not what Men can do unto me.* Vol. 3. p. 869, 870.

Roger Holland, Son to a *Lancashire* Gentleman, and Apprentice to a Merchant-Taylor in *London*, a zealous Man; to whom this *Roger* was a great trouble, being a debauched Lad, and a great Papist, yet did he trust him with his Accounts; but it hapned one night that *Roger* lost thirty pound at Dice, and not being able to pay it, resolved next morning to go to *France*, or *Flanders*; but acquainted his Fellow-servant, a Maid, whose name was *Elizabeth*, a Woman of great Christian profession and practice; to whom he gave a Bill to give his Master for the thirty pound, that his Master might not acquaint his Friends with it; and that if ever he was worth it, he would pay it to his Master: and so he going to leave the House, the Maid, having Money by her, brought him thirty pound, and gave him; saying, I will take the Bill my self,

self, and conceal the thing from your Friends, and my Master ; and you may have this thirty pound to pay my Master, on condition that you will throw away your Popish Books and read the Bible, and attend all Christian Lectures ; nor more swear, curse, drink, whore, nor play : But if you do those things again, and I know of it, I will then tell my Master of the business. But in half a years space *Roger* was so reformed, and so zealous a Protestant, that he was admired by his Associates : And going into *Lancashire* to his Friends, he was, by his Books he carried, and by his discourse, instrumental, that his Father and his Friends began to try the truth of God, and to hate Popery. And at his return to *London* his Father gave him fifty pound to set up with ; and then he paid the Maid *Elizabeth* her thirty pound, and soon after Married her ; and they lived heavenly together, till he was apprehended for the Gospels sake, and by Bishop *Bonner* persecuted ; to whom he openly told the impurity of
their

their Principles, the corrupt tendency of their confessions from his own Practice, who cared not what sin he used to commit so long as he was a Papist, since the Popish Priest would, for Money, absolve him. And when he was condemned, he told Bishop Bonner, *That his cruelty should be but short, nor after that day should he burn any more*: which came so to pass. At the Stake, he said, *Lord, I humbly thank thy Majesty that thou hast called me from the state of death to the light of thy heavenly word, and now into the fellowship of Saints, that I may sing and say, Holy, Holy, Holy, Lord God of Hosts; Lord, into thy hands I commend my Spirit: Lord, bless these thy People, and save them from Idolatry*: And so praising God he dyed in the flames, with two more, in Smithfield, July 27. 1558. Vol. 3. p. 874. to 878.

Bartholomew Hector, burnt at Turin in Piedmont, June 19. 1556. being bound to the Stake, and Gunpowder and Brimstone placed about him, he lifted up his Eyes to Heaven, and said, *Lord,*
horr

how sweet and welcome are these to me?
Addition to Vol. 3. concerning Massacres in France, p. 5.

Philibert Hamelin, a Minister in Tournay, being perswaded to fly, said, No, I esteem it altogether unbeseeming for a Man called to preach the Gospel to others to run away for fear of danger, but rather to maintain its truth even in the midst of the flaming Fire: And he was executed 1557. at Tournay. Additions to Vol. 3. of Massacres of France. p. 5.

John Herwin, a Souldier of Flanders, of very dissolute prophane life; but coming over to England was, by means of a Beer-brewer in London (with whom he was a Servant) converted, and became a zealous Protestant, and a pious liver. And afterwards, returning to Flanders, he was apprehended for the Gospel, and imprisoned; which he took patiently, and chearfully: and in Prison he sang Psalms, and testified his inward joy by a Letter to the Brethren, whom he exhorted to persevere constant in the Faith. After sentence of death

death he blessed God for that honour to dye for Christ; and being led out to execution, he said, *See how the wicked World rewards the poor Servants of Christ. whilst I gave my self to Drinking, Carding, Dicing, and such like Vices; I was let alone, and accounted a Good-fellow; and who but I? And no sooner began I to look after a godly life, but the world wars on me, imprisons me, persecutes me, and will put me to death.* At the Stake he sang the 30. Psalm; and said to the people, *I am now going to be sacrificed, follow ye me, when God of his goodness shall call you to it.* He was burned at Honscot, November 4. 1560. *Additions to the 3. Vol. concerning Massacre in France and Flanders. p. 18.*

JAMES, the Son of Zebedee, and Brother of John, brought by a Person to the Tribunal Seat of Herod, and condemned; the Person seeing he should now suffer death, being moved therewith

with in heart and conscience, did confess himself, of his own accord, a Christian ; and as he and *James* were led together, he desired *James* to forgive him what he had done: After that *James* had a little paused with himself upon the matter, turning to him, *Peace* (saith he) *be to thee Brother*, and kissed him ; and both were Beheaded together, *Anno Christi* 36. Vol. I. p. 42.

James, the Brother of our Lord, who was Bishop of *Jerusalem* ; called, for his holiness, *James the just*, had Knees like Camels Knees by praying ; being by the *Jews* set upon the Pinnacle of the Temple to give testimony concerning (as they expected against) Jesus, he declared Jesus to be the Christ: whereupon the *Jews* threw him down, and he not being dead, they came to stone him ; who turned on his Knees and prayed, saying, *O Lord God, Father, I beseech thee forgive them, for they know not what they do*: Yet they stoned him, and at last, with a Fullers Instrument, struck him on the Head, and he dyed.

Vol. I. p. 43, 44.

John

John the Evangelist was banished into *Pathmos* the 97. Year of Christ; and after the death of *Domitian* was recalled by *Pertinax* the Emperour; and being returned to *Ephesus*, he was desired to resort to the adjacent places to appoint Bishops: where he committed a comely ingenuous young Man to the Bishop of the place, to be by him kept with great diligence; in witness hereof, Christ and his Church: Which young Man the Bishop received, and with diligence brought up, baptized, and at length committed to him a Cure in the Lords behalf. The young Man now having his liberty, through the corruptness of his Companions, became dissolute, a Thief, and a Murderer, yea, the Captain of them: and S. *John* being sent for again into those Parts, demanded of the Bishop, the charge committed to him; who said, he was dead to God, and become an evil Man, a Thief frequenting this Mountain: Whereat S. *John* rent his Cloaths, and said, *I have left a good Keeper of my Brother's Soul:*

H

And

And got him a Horse and presently fell into the company of the Thieves, and was designedly taken, desiring to be brought to their Captain who was well armed, yet beginning to know *S. John*, fled; but when recalled by *S. John*, he threw down his Arms and became truly penitent, and was received into Church again. After this, *S. John* going to bathe himself, and seeing *Cerintus* the Heretick in the Bath, would not go in lest the Bath should fall on them. *Vol. 1. p. 47, 48.*

Ignatius was given to be devoured of Wild Beasts the 111. year of Christ; when he was going to the Lions, he said, *Oh, would to God I were come to the Beasts prepared for me, which I wish with gaping Mouths were ready to come upon me; whom I will provoke, that they may without delay devour me. I esteem nothing visible or invisible, so I may get or obtain Christ; let the Fire, Gallows, devouring of Beasts, breaking of Bones, pulling asunder of Members, bruising, or pressing, my whole Body, and the torments*

ments of the Devil, or Hell it self come upon me, so that I may win Christ: And when he heard the Lions roaring, he said; I am the wheat, or Grain, of Christ; I shall be ground with the Teeth of wild Beasts, that I may be found pure Bread. Vol. 1. p. 52.

Justin Martyr was a profound Philosopher, and became a Christian by seeing the constancy of their sufferings; whence he gathered they could not endure carnality or vice, who could thus easily lay down their lives; and being a Christian, he wrote divers Apologies in their behalf, and prevailed not a little for their good; and was at last Martyred, soon after *Polycarpus*, in the 4th Persecution; he dyed chearfully, and with honour. Vol. 1. p. 58. 63, 64.

Fulitta being spoiled of her goods by the Emperours Officer under the 10th Persecution; and complaining to the Emperour, that so she might have her goods again, the Officer pleaded her to be a Christian, and therefore not to have her goods; which being pro-

ved, and owned, she was sentenced to lose goods and life : whereupon she said, *Farewel life, welcome death ; farewel riches, welcome poverty : all that I have, were it a thousand times more than it is, would I lose, rather than speak Blasphemy against God my Creator. I yield thee thanks most hearty, O God, for this great gift of Grace, that I can despise this transitory world, preferring Christianity above all treasures. And whenever she was examined, she said, She was a Servant of Christ, and did detest their Idolatry. And as she past to the Fire, she exhorted the Women thus, O Sisters, stick not to travel after true Piety, cease to accuse feminine frailty ; are not we Created of the same Mould with Men, and made after Gods Image as well as they ? God used not Flesh only in Creating Woman to declare her weakness ; but Bone also, in token that she must be strong in the living God ; all false Gods forsaking, constant in faith, and patient in adversity : wax weary of your lives my Sisters led in darknes, and love my*

my Christ, my God, my Redeemer: Perswade your selves there is a future state, wherein the worshippers of Idols shall be perpetually tormented, and the Servants of the high God Crowned eternally. With which words she embraced the Fire. Vol. 1. p. 122, 123.

Jerome of Prage, a Bohemian, burnt 1415. being condemned, and to be Crowned with a Paper Mitre painted with red Devils; he willingly received it, saying, He would wear that for Christ's sake, who wore a Crown of Thorns for him. And going to execution he sung Psalms, and prayed; and after the Fire was kindled, he said, O Lord God Father Almighty, have mercy upon me, and be merciful unto mine offences; for thou knowest how sincerely I have loved thy truth. And so the Fire consumed him; whose Ashes, as also the Ashes of John Husse, were gathered up and cast into the River Rheine. Vol. 1. p. 837, 838.

Foris of Aschen in Flanders, hanged on a Gibbit for the Gospel, 1567. being condemned, wrote to his Parents;

hesaid, *Comfortable News, namely, that in all my life I never saw one day so pleasing to me as this is, in which the Lord hath counted me worthy to be one of his Champions to suffer for his holy Name; for which I give him most humble thanks. — I do take my last farewel of you, till we meet in Heaven; be not grieved, I pray you, but be patient; for the affliction which is befallen me is most acceptable to me; for which I bless and praise God.*
Additions to Vol. 3. concerning Massacre in Flanders. p. 96, 97.

K

K

Leonard Keyser, of Bavaria, was, for maintaining Justification by Faith, degraded and to be burned; who as he went to execution spake and said: *O Lord Jesus! remain with me, sustain me and help me, and give me force and power.* And when the wood was fit to be set on fire, he cry'd with a loud voice, *O Jesus! I am thine, have mercy upon me and save me; and so was burned*
August

August 16. 1526. Vol. 2. pag. 114, 115.

Kerby, a Suffolk Man, being apprehended at Ipswich 1546. was to be condemned; and one Mr. Wingfield much perswading him to accept of mercy and not burn; he said; *Ah M. Wingfield, be at my burning, and you will say, There stands a Christian Souldier in the fire; for I know that fire, water, sword, and all things are in the hand of God, who will suffer no more to be laid upon me than he will give me strength to bear.* Being condemned, he said, *Praised be Almighty God;* and at the fire he shew'd himself a Christian, and died calling upon God, and holding up his Hands. Vol. 2. pag. 569.

Lucius hearing 'Ptolomeus unjustly condemned by Uxbicius, in the 4th Persecution, reprov'd the Judge, who said to Lucius, *Methinks thou art a Christian?* which being granted by Lucius, the Judge forthwith condemned him to be had away to the place of execution:

whereupon *Lucius* said, *I thank you with all my heart that you release me from most wicked Governours, and send me to my most good and loving Father, who is the King of gods. Vol. 1. p. 59.*

Laurence a Deacon of *Xystus* Bishop of *Rome*, seeing him going to be martyred, earnestly desired to die with him, and cry'd out to him, saying; *Oh dear Father! whither goest thou without the company of thy dear Son? hast thou proved me unnatural? Now try whether thou hast chosen a faithful Minister or no? Grant that the Body of thy Scholar may be sacrificed, whose mind thou hast beautified with good Letters.* To whom *Xystus* said, He should follow him after 3 dayes. And when this *Laurence* was to be persecuted, he being as Deacon, Treasurer of the Church, and commanded by his Persecutors to produce the Treasure, caused a number of poor People to come together, and said; *These were the Church's riches in whom Christ dwells.* Whereat the Persecutors raged, and caused the fire to be kindled, and he was laid

laid on a hot burning Iron-bed, or Grid-Iron, and held down with hot forks, who said to the Tyrant: *This side is roasted enough, turn up O Tyrant that, assay whether roasted or raw thou thinkest the better meat.* This was done under the 8th Persecution, Vol. 1. pag. 92, 93.

Simon Laloe burned at Dyon in France 1553. shew'd such faith and constancy, that his Executioner, *James Silvester*, seeing it, was so compuncted with repentance, and fell into such despair, that they had much adoe with all their promises of the Gospel to recover any comfort in him; at last through *Christ's* mercy he was comforted and converted, and he with his Family removed to Geneva. Vol. 2. pag. 142.

John Lambert being much examined concerning the Sacrament, and released by reason of the death of Archbishop *Warham*, was at last by the malice of *Stephen Gardiner* Bishop of Winchester brought before King *Henry* the VIII. and many Nobles, and ten Bishops caused to dispute him 1538. and against reason
by

by *Popish* instigation the King was perswaded to condemn him ; and he was burned in *Smithfield*, who was very chearful the day of his sufferings ; and when in the fire his legs were burned to the stumps, the Tormentors withdrew the fire, so that a small fire and coals were left under him, and two Persecutors ran their Halberts into him ; then he lifting up that hand he had with fingers flaming cry'd out, *None but Christ ! none but Christ !* and so being let down from their Halberts fell into the fire, and died. *Vol. 2. pag. 427.*

John Lacels Servant to King *Henry VIII.* was burnt with *Mrs. Anne Askew* about *June 1546.* who in a Letter against *Transubstantiation*, subscribed himself thus, *John Lacels late Servant to the King, and now I trust to serve the Everlasting King with the testimony of my Blood in Smithfield. Vol. 2. pag. 581.*

John Lawrence burnt at *Colchester* *March 29. 1555.* he was so badly used in *Prison* that he could not go to the Stake,

Stake, but was carried in a Chair and burnt sitting. Whilst he was burning the young Children came about the fire and cry'd as well as they could speak, saying: *Lord strengthen thy Servant; and keep thy promise: Lord strengthen thy Servant, and keep thy promise.* Vol. 3. pag. 200.

Hugh Lawrence, a *Kentish* Man, being August 2. 1555. examined by the Bishop of Dover, Dr. *Thornton* and Dr. *Harpfield*, stood constantly against *Popery*; being required to subscribe to their Articles, he took a pen and writ, *Ye are all of Antichrist, and him ye fol.* intending to write as appears, *follow*; but was prevented, condemned and burned with 5 more *Kentish* Men at 3 Stakes in one fire. Vol. 3. p. 393.

Hugh Latimer writing to Bishop *Ridley*, saith, Pray for me, for sometimes I am so fearful that I would creep into a Mouse-hole, sometimes God doth visit me again with his comfort; so he cometh

eth and goeth to teach me to feel and to know my infirmity. *Vol. 3. p. 441.* He was a *Leicester-shire* man, and went to *Cambridge* at 14 years of age; he was a zealous Papist, till by Gods will and Mr. *Bilney's* endeavours he was converted, and then he became a zealous Protestant, *p. 450.* and openly preached against Popery in *Cambridge*, and other places, for which he was imprisoned, *p. 456, 457.* yet was he by God long preserved, and by the Lord *Cromwell* in King *Henry the 8th's* days made Bishop of *Worcester*, *p. 460.* but some years after he lost his Bishoprick, because he would not comply to the six Articles; and when his Rotchet was pulled off, he leaped for joy of being lightened of so great a burden as his Bishops Office; he was usually studying both Summer and Winter by Two of the Clock in the morning, *p. 462.* he was a great Prophet, foretelling most Plagues that came on *England*, and used to say his preaching the Gospel would cost him his life, as it also did; he prayed earnestly and often

often, so that being aged he could not get up again from his knees; in his prayer he much and earnestly desired the restoring the Gospel again to *England*, which God granted in a short time by Queen *Elizabeth*; he also beg'd that as God had called him to be a Minister of the Gospel, he might have grace to stand for it to death, and to give his hearts blood for it; which God answered and effected; for at the Stake in the greatest extremity he lifted up his Eyes to Heaven, and with an amiable countenance said, *God is faithful who hath promised not to suffer us to be tempted above our strength*; and by and by fire breaking his body the blood of his heart was shed for Christ, in such abundance, that the standers by did marvel, as if all the blood of his body was gathered to his heart. p. 463. The Bishops according to Custom presenting the King each *New-years-day* with a Gift, he being Bishop of *Worcester*, whilst others presented Gold, Silver, &c. presented King *Henry* the 8th with a New Testament with a Napkin

Napkin having this Poesie, *whoremongers and Adulterers God will judge, pag. 486.* He being at the Stake in his shirt, to be burned in *Oxford* with Bishop *Ridley*; the Executioner brought a Faggot kindled with fire and laid it at *Ridley's* feet, to whom *Latimer* said, *Be of good comfort Mr. Ridley, and play the man, we shall light such a Candle this day by Gods grace in England, as I trust shall never be put out;* and in the flame he cryed, *Oh Father of Heaven receive my Soul;* receiving the flames, as it were embracing them, he soon dyed feeling little or no pain. *Vol. 3. p. 503.*

Hugh Laverock, a lame man of 68 years of age, going on Crutches, and one *Apprice* a blind man were burned, 1556. by Bishop *Bonnors* command; and at the Stake this *Laverock* the Cripple threw away his Crutches, and turning to *Apprice* did comfort him saying, *Be of good comfort, my Brother, for my Lord of London is our good Physician, he will heal us both shortly, thee of thy blindness, and me of my lameness.* And so they both suffered. *Vol. 3. p. 701.* Mrs.

Mrs. *Joice Lewis*, a Gentlewoman of *Manceter*, was burnt for the Gospel in *Queen Maries* days ; who was at first in her days a great Papist, till the burning of one *Laurence Saunders* by the Papists for the Mass, which put her upon an enquiry into it ; and she consulting some persons about it, declined it, nor would frequent Mass, for which she was punished, and at last condemned : And when in the morning before she suffered, the Sheriff told her of it, after one years imprisonment, giving her but one hours time to prepare for it ; she said, *Your message is welcome to me ; and I thank God that he will make me worthy to adventure my life in his quarrel.* Going to the Stake she prayed against Popish Idolatry, and drank to all them that truly believed the Gospel : In the fire she neither struggled nor stirred, but only held up her hands to Heaven, and so dyed soon. *Vol. 3. p. 839.*

Mrs. *Elizabeth Lawson*, an ancient Gentlewoman of 60 years of age of *Bedfield* in *Suffolk*, was sent to *Berry Goal*

1556. because she would not go to Mass, and at last she was condemned to be burnt: She continued in Prison two years and three quarters, in which time her Son and many more were burnt, and she hearing of it, said often, *Good Lord what is the cause that I may not yet come to thee with thy Children? Well good Lord, thy blessed will be done, and not mine.* But by the death of Queen Mary she was delivered. *Vol. 3. p. 916.*

M

M

M Artysrs to the Number of 300 at Carthage under the 8th Persecution, being offered near Lime-kills, either to offer Incense to *Jupiter*, or to go into the Furnace of Lime, did all together rush into the Kill, and were there, with the dusty smoak of the Lime, smothered. *Vol. 1. p. 94.*

A Mother exhorted her Child of seven years of age, suffering under the 7th Persecution, to suffer joyfully; and while it was tormenting and slaying, she sang to God thus, *All*

*All laud and praise with heart and voice,
O Lord we yield to thee ;
To whom the death of all thy Saints
we know most dear to be.*

Vol. 1. p. 116.

Mary. See Ursula.

*Michael Michfote, a Taylor in France,
burned 1547. being apprehended for
the Gospel's sake, and put to his choice
whether he would turn and be behead-
ed, or not turn and be burnt ; he said,
God who had given him grace not to deny
the truth, would also give him patience
to abide the fire ; and so he was burned.
Vol. 2. p. 134.*

*Lodovicus Marsac, being with two o-
thers, at Lyons in France, apprehended
and condemned 1553. they all sang
Psalms ; and the other two having a
Rope put about their Necks, and he ha-
ving not one, did desire that he might
have one of those precious Chains a-
bout his Neck, in honour of his Lord ;
which request was granted, and they
all three were cast into the fire. Vol. 2.
p. 141.*

88 Martyrs murdered at *Calabria* in *Italy*, 1560. whom the Executioner, bringing out one by one with a Muffler, on a Stage before the People, took a Knife and slew, by cutting the Throat, of one, and leaving him half dead, bleeding, went for another; and so served every one till the 88 were murdered; which sight amazed the people, and shamed even some of the *Romanists*. Vol. 2. p. 184. 188.

Walter Mille, a *Scotch* Man, 1558. was condemned to be burnt; whom the Popish Party could neither affright with threats, nor allure with proposals; but he said to them, *I am accused of my life, I know I must dye once, and therefore ye shall know I will not recant the truth: I am Corn, not Chaff; I will not be blown away with the wind, nor burst with the Flail, but will abide both: and at the Stake, the Bishops being constrained by the People to give him liberty to speak, he made his humble supplication to God on his Knees; and then said to the people, Dear friends, I suffer this day not*
for

for any Crime laid to my charge (albeit I be a miserable Sinner before God) but only for the defence of the faith of Christ Jesus; for which I praise God that he hath this day called me, of his mercy, amongst the rest of his Servants, the Martyrs, to seal up his truth with my life; which as I received on him, so I willingly offer it to his glory; and so he dyed: and was the last Martyr that dyed in Scotland for Religion. Vol. 2. p. 626.

George Marsh, of Deane in Lancashire, married, and was a Farmer; but after his Wife's death he went to Cambridge to study, and was a Minister of Gods Word, and zealous against Popery, for which he was imprisoned: His Mother, and divers other Friends, advised him to fly: To whose Counsel, saith he, My Flesh would gladly have consented, but my Spirit did not fully agree. Whereupon he prayed earnestly to God for direction, and unexpectedly in the Morning he had a Letter from a Friend, whose Bearer said to him, before he looked on the Letter, That his Friends

advice was, not to flee, but to abide boldly and confess the Name of Christ ; which he did. He was many wayes, and much sollicitated to turn upon the account of his Children: whom, he said, he would gladly keep, could it be with a pure Conscience ; and he would have accepted of Queen *Mary's* mercy, should he not thereby, by denying Christ, win everlasting misery. He was burned *April 24. 1555.* with a Firkin of Pitch over his head ; which melting and dropping on him, added much to his torments ; yet after much misery when they thought him to be dead, he spread his hands, saying, *Father of Heaven have mercy upon me*, and so he dyed. *Vol. 3. p. 228.*

Menas, an *Egyptian*, under the 10th Persecution, lived a retired life a great while ; at length returning to the City *Cotis*, in the open Theatre, at a time of Pastimes, he loudly proclaimed himself a Christian ; and being brought to *Pyr-rhus* the President, and demanded of his Faith, he said, *It is convenient I should*
confess

confess God, citing Rom. 10, 10. And being most painfully pinched and tormented, he said in the midst of his torments, There is nothing in my mind that can be compared to the price of one Soul; and said, I have learned of my Lord and King, not to fear them who kill the Body, and have no power to kill the Soul. And being sentenced to be beheaded, he said, I give thee thanks my Lord God, which hast so accepted me to be found a partaker of thy precious death; and hast not given me to be devoured of my fierce Enemies, but hast made me to remain constant in thy pure Faith to my life's end. Vol. 1. p. 117, 118.

S*aintinus Nivet*, being a Cripple, burnt at *Paris* 1546. when apprehended and asked if he would stand to what he said, he asked his Judges if they dare be so bold to deny what was so plain in express words of Scripture, and did so little regard his own life, that he

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desired

desired his Judges for Gods sake, that they would rather take care of their own Souls and lives, and consider how much innocent blood they spilled daily, in fighting against Christ and his Gospel. He suffered at *Paris*. Vol. 1. p. 133.

Noblemen 100, and others, of *Alsatia*, were burned and martyred the 1212. year of Christ, under Pope *Henricus 3.* for holding every day was free for eating Flesh, so it be done soberly; and that they did wickedly who restrained Priests from their lawful Wives. Vol. 1. pag. 336.

John Noyes, a Shoe-maker of *Laxfield* in *Suffolk*, burned 1557. in *September*, when he came to the place of Execution he kneeled down and sang the 50th Psalm; and being bound at the Stake, he said, *Fear not them that kill the Body, but fear him that can kill both Body and Soul, and cast it into everlasting fire:* And seeing his Sister weeping, he desired her not to weep for him, but for her sins. Having a Faggot thrown at him, he kissed it, and said, *Blessed be the time that*

that ever I was born to come to this. And in the fire he said, Lord have mercy upon me, Christ have mercy upon me, Son of David have mercy upon me. He wrote a Letter to his Wife containing nothing but consolation from Texts of Scripture, and bidding her farewell, he desired his Wife and Children to leave worldly care, and see that they were diligent to pray. Vol. 3. p. 850, 851, 852.

Nichaise of Tombe, born in Tournay, martyred for the Gospel, being condemned, he said, Praised be God. At the Stake he said, Lord they have hated me without a cause; and prayed thus, Eternal Father! have pity and compassion on me, according as thou hast promised to all that ask the same of thee in thy Sons Name. And so he continued praying until his last gasp. Additions to Vol. 3. of the Massacre in France and Flanders. p. 33.

O *Rigen* at 17 Years old wrote to his Father *Leonides*, to encourage him

him to suffer martyrdom under the fifth Persecution, begun the 205. Year of *Christ*. He wrote about 7000 Volumes, as much as 7 Notaries and as many Women could pen. *Vol. 2. p. 70.*

Cicely Ormes, Wife of *Edward Ormes* a Worsted-Weaver in *Normich*, was burnt *September 23, 1557.* at *Normich*. She was an ignorant simple Woman, yet zealous in the Lord's cause; and being threatned by the *Chancellor* of *Normich*, she said, He should not be so desirous of her sinful flesh, as she would by God's grace be content to give it in so good a quarrel. Being condemned, at the Stake she pray'd and repeated her Faith, and then said to the People: *I would not have you think that I believe to be saved in that I offer my self here unto death for Christ's cause; but I believe to be saved by the death of Christ's passion, and this my death is and shall be a witness of my Faith unto you all: Good People, as many as believe of you, I pray you pray for me.* And then she coming to the Stake, she kissed it, and said: *welcome sweet Cross*

Cross of Christ; and so was bound to it: and in the fire she said; My Soul doth magnifie the Lord, and my Spirit hath rejoyced in God my Saviour; and so she yielded up her Life. Vol.3. p. 833.

Robert Oguier, of the City Lile in Flanders, his Wife and two Sons Bardicon and Martin were apprehended 1556. and first the Father and Bardicon suffer'd, who upon examination confessed their Faith; and Bardicon being apprehended, as he went, said: O Lord assist us with thy Grace, not onely to be prisoners for thy sake, but so as to seal with our bloods thy Truth: And told the Emperor's Commissioners the tenour of their prayers (in their Meetings) for God's glory, and the Empires and Emperors felicity. And then he and his Father submitted themselves to the Judges (while Martin his Brother chose to accompany his Mother, who was still detained in Prison.) And these two were by their Judges condemned to be burnt, which sentence being past, they returned to Prison, rejoycing that the Lord had 'honoured them

them to enroll them amongst the number of Martyrs. The day of Execution being told them, they blessed God who delivering their Bodies out of Prison, would receive their Souls into his Kingdom. The Father being advised to pity his Soul, said: *You see what pity I have of it, when for the Name of Christ I willingly abandon my Body to the fire, hoping to day to be with him in Paradise.* At the Stake he and his Son sang the 16. Psalm; and being chained, the Son said to his Father; *Be of good comfort, the worst will be past by and by:* And often repeated these words; *O God, Father Everlasting, accept the Sacrifice of our Bodies for thy wel-beloved Son Jesus Christ's sake:* And lifting his Eyes to Heaven, he spoke to his Father, saying; *O Father! behold I see the Heavens open, and millions of Angels ready to receive us, rejoycing to see us thus witnessing our truth in the view of the world. Father, let us be glad and rejoyce, for the joyes of Heaven are set before us.* Fire being kindled, he oft repeated to his Father thus,

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Yet a little while, and we shall enter into the Heavenly Mansions; And their last words were, Jesus Christ thou Son of God into thy Hands we commend our Spirits. And within 8 dayes the Mother Jane Oguier and Martin her Son, were brought forth; but in Prison Jane by the Papists, was perswaded to recant, and to endeavour her Son's return to Popery; who hearing of it, said to her; Oh Mother, what have you done? have you denyed him that redeemed you? what evil hath he done you, that you should requite him with so great an injury? Ah, good God! that I should live to see this day, which picrceth my heart. And his Mother hearing his words, and seeing his tears, began to renew her strength in the Lord, and with tears cry'd, Father of mercies be merciful to me, miserable sinner, and cover my transgressions under the Righteousness of thy Blessed Son. Lord enable me to stand to my first Confession, and to abide stedfast in it to my last breath: And when the Papists came to her again, she said; Avoid Satan, get thee

thee behind me; for henceforth thou hast neither part nor portion in me, I will by the help of my God stand to my Confession, and if I may not sign it with Ink, I will seal it with my Blood. And so she and her Son were condemned to be burnt, and their ashes to be cast into air; who rejoyced at the Sentence, and accounted it a day of Triumph over their Enemies; and *Martin* being profer'd an hundred pound if he would recant, said, *He would not lose an Eternal Kingdom for it.* Addition to *Vol. 3.* of *Massacres of France* pag. 1. to 5.

P*hilip* the Apostle, after he had much laboured amongst the Barbarous Nations, in preaching the Word of Salvation to them, at length he suffer'd in *Hierapolis* a City of *Phrygia*, being there crucified and stoned to death; where also he was buried, and his Daughters with him. *Vol. 1. pag. 42, 43.*

Peter the Apostle, being to be crucified

fied under *Domitius Nero*, would be crucified with his head downwards, and his feet upwards ; because he said he was unworthy to be crucified after the same manner and form as the *Lord* was. *Vol. 1. pag. 45.* As he was a crucifying, he, seeing his Wife going to her Martyrdom, was greatly joyous and glad thereof, and spake to her with a loud voice, called her by her Name, and bidding her remember the *Lord Jesus*. *Vol. 1. p. 45.*

Polycarpus, three dayes before he was apprehended saw in a Vision his Bed on fire, and consumed ; and when he awaked he told them with him, how that he should die in the fire for *Christ* : And when he was pursued, having removed once or twice, and might still have fled, he would not, but said ; *The will of God be done* : and came down to his Pursuers as soon as he heard they were come, and spake to them with a chearful voice and a pleasant countenance, and caused the Table to be spread, and they to dine with him ; and begg'd of them an hours time for prayer : which he made so, as
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the hearers thereof were astonished and sorry they had pursued him: And going to the place of Execution, in an uproar of the People, when he could not be heard; there came a voice to him from Heaven, saying: *Re of good chear, Polycarp, and play the Man.* Many heard the voice, but none was seen to speak. And after this, *Polycarp* being advised by the *Proconsul* to desie *Christ*, he said; *86 years have I been his Servant, and in all this time he hath not so much as hurt me; how then can I speak evil of my King and Sovereign Lord who hath thus preserved me.* Being to be fixed to the Stake, he would not; but said, God who had given him strength to suffer, would give him power to abide, and not stir in the midst of the fire. So he stood, and thank'd God that he should now become a Martyr; and though the fire was kindled, yet could it not burn his Body, but the wind kept it off; and when the Persecutors saw that, they order'd his Body to be thrust thorow with a Sword; and so much blood issued out as quenched the
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the fire. He suffered the 167. year of Christ, about *January 24.* and was martyred in his own Church at *Smyrna.* *Vol. 1. p. 55, 56, 57.*

Ptolomeus being demanded, whether he was a Christian, declared that he had taught and professed the verity of the Christian Doctrine; for whoso denyeth to be what he is, either condemneth in denying the thing that he is, or maketh himself unworthy of that, the confession whereof he flyeth; which thing is never found in a true and sincere Christian. He was condemned to suffer. *Vol. 1. p. 59.*

Joannes Pistorius, one of *Holland*, preaching and speaking against the Masses and other Popish abuses, was committed to Prison with ten other Malefactors, whom he comforted; and to one of them, being half naked, he gave his own Gown: He was condemned and degraded, and had a Fools Coat put on him; his Fellows at his death sang *Te Deum*: and he coming to the Stake gave his Neck willingly to the band, saying,

saying, *O Death, where is thy Victory?*
1524. Vol. 2. p. 116.

Stephen Pelloquine, burnt at *Ville France* in *France*, 1553. being half burnt, ceased not to hold up his hands, and call on the Lord, to the admiration of people. Vol. 2. p. 141.

Mrs. Philips, a Gentlewoman of *Paris*, 1558. being apprehended and condemned for the Gospel's sake, received it couragiously; and being to be distongued, she said, *shall I, who do not stick to give my Body, stick to give my Tongue?* And being distongued, though she was in Mourning for her Husband, a Lord of that Country, then late deceased; she laid aside her Mourning, and on the day of execution she decked her self in her best Aray, as if she was going to another Marriage; nor did she alter her colour or countenance, during her suffering. Vol. 2. p. 156.

Anthony Persons, a great Preacher of the Gospel in King *Henry* the 8th's days, 1544. and was, by *Dr. London*, condemned; who answering to his Indictment,

ment, said, *So long as I Preached up the Pope and his superstition, so long ye favoured me; but since I took on me to Preach Christ, ye have alwayes sought my life; but it makes no matter, for when ye have taken your pleasure on my Body, I trust it shall not be in your power to hurt my Soul.* He, with one Testwood, and Filmer, were condemned to suffer: and the night before they suffered they spent almost wholly in Prayers for strength under the Cross, and comforting one another that their Master Christ who had led the way before them, and had so far made them worthy to suffer for his sake, would give them stedfast faith and power to overcome these fiery torments; and of his free mercy, for his Promise sake, receive their Souls. Praying that God would forgive their Enemies and turn their hearts, which out of blindness and ignorance had done they knew not what. This Persons afterwards coming to the Stake, did embrace it, saying, *Now welcome mine own sweet wife; for this day shall thou*

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and I be Married together in the love and peace of God. Vol. 2. p. 152, 153, 154.

John Philpot, a Knights Son of Hampshire, brought up at Oxford; a great Scholar, and a zealous Preacher, who in King Edward the 6th's days was Arch-Deacon of Winchester; and in Queen Mary's days, with a few others, opposed Popery, and stood in the vindication of the Gospel in the Convocation-house at London, against all the other Prelates called by the Queen to determine of Religion. Vol. 3, p. 538. being apprehended and examined by Bishop Bonner, and told that the next day he should be judged, he said, I am glad hereof, I look for no other but death at your hands, and I am as ready to yield my life in Christi's Cause as you are to require it. p. 547. And being in discourse with Dr. Story, he said, I am sure I have the Judge on my side, who shall justifie me in another world; and however you now unrighteously do judge me, yet sure I am, in another world, to judge you: And after, when Dr. Story hastened

ned his death, and said to *Philpot*, he came to hasten it; which he came to tell him, he said, that he might thank no body else for it: To whom *Philpot* answered, *I thank you with all my heart, and I pray God forgive you.* And going again to Prison, meeting with Bishop *Bonner*, who proffered him any pleasure he could shew him, he only requested this pleasure, that his Lordship would hasten his judgment, and dispatch him out of this miserable World to his eternal rest, p. 151. At last he being condemned, and having word of it the night before, to be ready next morning to be burnt, he said, *I am ready, God grant me strength and a joyfull resurrection:* and so retiring to his Chamber, he prayed and praised God, that he had made him worthy to suffer for his truth. In the morning, coming to *Smithfield* where he was burnt, he kneeled down at the entrance into it, and said, *I will pay my Vows in thee, O Smithfield!* and then coming to the Stake he kist it, saying; *Shall I disdain*

to suffer at the Stake, seeing my Redeemer did not refuse to suffer on his Cross for me : and then he said the 106, 107, 108. Psalms ; and was burnt December 18. 1555. His Letters were many and pious, comforting the penitent Sinners : From,

1. Examples of Penitents.

2. God can Pardon more than we can sin, and will pardon him who with hope of mercy is sorry for his sin.

3. God permits his People to see the evil of their sins, and to sorrow for it, to let them experience his superabounding Grace : He brings to Hell, that with greater joy he might lift up to Heaven.

4. *Satan's* conflict in you tempting, and your strife against sin, is an evidence you are the Child of God, whom he may unawares cause to fall by sin, but he shall never overcome ; for God doth it but to try your Faith, and he beholds your resistance, is pleased with it, and will never forsake you : The Just falls 7 times a day, but yet he riseth again.

5. Rejoyce therein, in that your temptation

tation and sorrow shall add to your glory. Pag. 598. In divers Letters he much exhorts to Martyrdom; and in one to the Lady Vane, he thus writes: *The world wonders we can be merry in such extreme misery, but our God is omnipotent who turns misery into felicity. Believe me, dear Sister, there is no such joy in the world, as the People of God have under the Cross: I speak by experience, therefore believe me, and fear nothing that the world can do; for when they imprison our Bodies, they set at liberty our Souls; when they kill us, they bring us to Everlasting Life: and what greater glory can there be than to be at conformity with Christ, which afflictions do work in us.* Pag. 603. In another he writes to her, he saith; *I that am under the Cross have felt more true joy and consolation in it than ever I did by any benefit that God hath given me in all my life before; for the more the world hates, the nigher God is unto us, and there is no joy but in God.* Pag. 604. In another to that Lady, he writes thus: *We have cause to be glad of*

the times of Persecution as to our selves; for if we be imprisoned, we are blessed; if we lose all we have, we are blessed a hundred times; if we die, we are blessed eternally: so that in suffering persecution all is full of Blessings. Vol. 3. p. 605.

Agnes Potten, an Ipswich Woman, burnt with Joan Trunchfield in Q. Mary's dayes. They being undressed for the fire, with comfortable words of Scripture exhorted People to constancy against Popery; and so continuing in the torment of the fire, they held up their hands and called on God constantly, so long as Life endured. Vol. 3. p. 678.

Julius Palmer, born at Coventry, and Student and Fellow of Magdalen Colledge in Oxford, who in King Edward the Sixth's dayes was a great Papist, for which he was expelled the Colledge, till Queen Mary's time, when he was received again to his Fellowship; and about 24 years of age by Scriptures, and Peter Martyr's Books, and Calvin's Institutions, God so wrought that he became

a zealous *Protestant*, nor would be re-
voked from it, declaring the *Pope* to be
Antichrist; whereupon for his safety he
left the Colledge, and went to *Reding*
to teach a School, where in a short time
by false pretended Friends he was be-
tray'd, and forced to fly. And he think-
ing to receive some Legacy due to him
by his Father's Will, went to his Mo-
ther in this his need, and begging her
Blessing on his knees, she saluted him
thus; *You shall have Christ's curse and
my curse where ever you go*: To which
words of his Mother, he said, being a-
mazed at the salutation: *Your curse, O
Mother, you may give me, which (God
knows) I have not deserved; but God's
curse you cannot give me, for he hath al-
ready blessed me*. Then she said, *You went
out of God's Blessing into the warm Sun,
when you went from your Religion; for I
am sure you believe not as I and your Fa-
ther, and our Fore-fathers believed, but
art an-Heretique: and know your Father
bequeathed nothing for Heretiques: As
for money and goods, I have none for you;*

faggots I have to burn you; more you get not at my hands. To whom he answer'd, *I am no Heretick, but do embrace a Religion as old as Christ and his Apostles; and though you curse me, yet I pray God bless you:* And so softly spoke to her, that she threw after him an old Angel to keep him honest. So he went away from his Mother, going privately to *Reding* again, to gather up some Money due to him, where he was basely betray'd, and brought to Examination, and was condemned; and about one hour before his Execution, he comforts himself and two others who suffer'd with him, with *Christ's Words, Mat. 5. 10, 11, 12.* and by these sayings; *Be of good chear in the Lord; faint not we shall not end our Lives in the fire, but make a change for a better Life; yea, for coals we shall receive Pearls.* And in the fire they three lifted up their hands, and quietly and chearfully as if feeling no pain, they cry'd, *Lord Jesus strengthen us, Lord Jesus assist us, Lord Jesus receive our Souls:* And so called on *Jesus* till they dyed, being burnt at
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Newbury July 16. 1556. Vol. 3. pag.
733 to 741.

One *Prest's* Wife of *Exeter*, being a *Protestant*, but seeming to be a simple ignorant Woman, left her Husband and Children, because they were *Papists*, and went up and down to work for her living; and being taken and examined, she said, In the cause of *Christ* and his truth, she must either forsake *Christ* or her Husband; I am content to stick only to *Christ* my heavenly Spouse; and renounce the other; whom I left not for Whoredom, Theft, or the like, but because they by their Superstition and Idolatry persecuted me, rebuked and troubled me, when I would have had them leave their Idolatry. The Doctors further talking with her, she said: *You do but trouble my Conscience; you will have me follow your doings, but I will first lose my life; I pray depart.* She openly reprov'd and argued against their Idolatry, and that they went about to damn Souls by their Doctrine, and perswading them to Idolatry. She seemed to be

a very simple Woman, yet could she rehearse many places in *Scripture*. And when (she being condemned) was desired to ask Pardon, because she was an unlearned Woman, not able to answer in such high matters ; she said, *I am not indeed able to answer in such high matters, yet with my death am I content to be a witness of Christ's Death.* And being again proffer'd a pardon if she would recant, she said ; *Nay, that I will not ; God forbid I should lose Life Eternal for this carnal and short Life ; I will never turn from my Heavenly Husband to my Earthly ; from the fellowship of Angels to my mortal Children : And if my Husband and Children be faithful, I am theirs. God is my Father, God is my Mother, God is my Brother, God is my Sister, my Kinsman, my Friend most faithful.* And at the Stake she continued crying, *Lord, be merciful to me a sinner.* Vol. 3. p. 890, 891.

Peter Chevet, burnt at Maubert near Paris March 11. 1559. being threatned to suffer, he said ; *Truly I do not think*

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to escape your hands ; and though ye scorch and roast me alive, yet will I never renounce my Christ. Being asked by the Official, If he would not be absolved, he said, *It is a question, Oh poor Man! whether thou canst save thy self; and wilt thou take upon thee to save others?* Who being thereat angry, threatned him with longer imprisonment ; to whom the Martyr said ; *Alas ! alas ! though I should rot in Prison, yet shall you find me still the same Man.* And at the Stake, having his Cloaths pull'd off, he said : *How happy, how happy, Oh how happy am I?* with eyes lift up to Heaven ; and so he died. *Additions to Vol. 3. concerning Massacre in France, pag. 9.*

Romanus, a great encourager of the Christians in *Antioch*, when they were persecuted in the 10th Persecution, was himself by *Galerius*, then Emperour, called out, apprehended, and sentenced to all the torments the
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Christians should have undergone, who said; *O Emperour, I joyfully accept of thy Sentence, I refuse not to be sacrificed for my Brethren; and that by as cruel a means as thou may'st invent*: then he was scourged, and under the lashes he sang Psalms, and laughed to scorn the Heathens Gods; affirming the Christian's God to be the only true God, before whose judicial Seat all Nations should appear: then was his side launched till the Bones appeared; yet he still Preached Christ, and exhorted them to adore the living God; then were his Teeth knockt out, his Eye-lids torn, his Face cut; and he said, *I thank thee that thou hast opened to me many Mouths whereby I may Preach my Lord and Saviour Jesus Christ; look how many Mouths I have, so many Mouths I have lauding and praising God..* After that he was brought to new wounds and stripes, and distongued; who still spake and said, *He that speaketh Christ shall never want a Tongue.* At length he was had to Prison, and there strang-
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led. When some pleaded he was of Noble Parentage, and it was not lawful to put such a one to an un-noble death; he said, *He required them not to spare him for Nobility-sake; for, said he, not the blood of my Progenitors, but Christian Profession maketh me Noble.* Vol. 1. p. 116, 117.

John Rogers, a Cambridge Scholar, and Chaplain to the Merchants of *Brabant* beyond Sea, where he was acquainted with *Mr. Tindal*, and helped him and *Mr. Coverdale* in the Translation of the Bible; he threw off the Yoak of Popery, and becoming a Protestant, he married and went to live at *Wittenberg* in *Saxony*, Vol. 3. p. 119. and there learning the *Dutch* Tongue, he had a Congregation committed to his charge, where he staid till King *Edward* the 6th's time; and then being orderly called, came into *England* and Preached there, and was by Bishop *Ridley* made Prebend of *Paul's*; but in Queen *Mary's* days he suffered much, and was burned Feb. 4. 1555. He was the first
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that suffered in Queen *Mary's* days; he Prophesied of *Rome's* downfall, and that e're long in *England* true Gospel Ordinances should be again restored, and the poor people of *England* should be brought to as good, or a better state: His Wife, and ten Children that could go, and one at her Breast, met him going to burn; but he was not moved, but continued constant, and suffered. *Vol. 3. p. 130, 131.*

Bishop *Ridley*, born in *Northumberlandshire*, had his education in *Newcastle*, was Master of *Pembroke-Hall* in *Cambridge*, *Vol. 1. p. 432.* then Chaplain to King *Henry the 8th*, who made him Bishop of *Rocheſter*; and in King *Edward the 6th's* days he was made Bishop of *London*. He Preached every Sunday, and Holyday, in some place or other, if not hindred by great affairs: he was kind and affable, one that presently forgave injuries; and was wont to tell his Relations, that if they acted evil, he should esteem them as strangers to him; and they who did honestly,

ly, should be to him as Brothers and Sisters. As soon as he was ready each morning, he alwayes prayed for half an hour, and then spent most part of the day and night in study, he not going to Bed usually till eleven of the Clock, and then praying. He did read every day a Lecture in his Family, gave every one of his Family a new Testament, and hired them to learn several Chapters, especially the 13. of the *Acts*. He being advised, by one that was his Chaplain formerly, to consult others, and to turn Papist, he said, *I would have you know that I esteem nothing available for me, which also will not further the glory of God.* Vol. 3. p. 447. He being condemned at Oxford, was kept close Prisoner in Mr. *Irish*, the Major's House; where he being at Supper the night before he was to suffer, he was very merry, and invited the Guests at the Table to his Wedding next day; *for to morrow, saith he, I shall be married;* which the Major's Wife hearing, wept; to whom he said, *You love me not now. I*

see,

see, for I perceive you will not be at my wedding, nor are contented with my marriage; but quiet your self, though my Breakfast be sharp and painful, yet I am sure my Supper shall be more pleasant and sweet. Vol. 3. p. 502. And at the Stake, he suffering with Mr. Latimer, he chearfully ran to him, embraced him, kissed him, and said, *Be of good cheer Brother, for God will either assuage the fury of the flames, or else strengthen us to abide it:* and then he went to the Stake and kissed it, and prayed effectually. Being stript into his Shirt, he held up his hands, and said, *O heavenly Father, I give thee most hearty thanks that thou hast called me to be a Professor of thee, even to death.* And fire being kindled, he often said, *Into thy hands O Lord, I commend my spirit; Lord, Lord, receive my spirit:* but through the badness of the fire he burned on one side, and below on the legs, a great while, and yet his upper parts were not burned, so that he leaped under the Faggots; and calling to the Lord for mercy,

cy, did call on the Persons by to let the fire come to him, for he could not burn, he said; and shewed them one side clean Shirt, and all untouched, whole, and the other burnt. p. 504, 505. he writing to his Friends, and taking leave of them, desires them not to be astonished at the manner of his sufferings; and said, *I assure you I esteem it the greatest honour that ever I was called to in my life; and I thank my Lord heartily for it, that he hath called me to the high favour to suffer death willingly for his sake, which is an inestimable gift of God; therefore, O ye that love me, rejoice, and rejoice again, with me; and render, with me, thanks to God that hath called me to this dignity.* Vol. 3. p. 505.

Could Queen Mary have been entreated for Bishop Ridley, or could his life have been purchased, the Lord Dacres in the North, his Kinsman, would have given her 1000 Marks, or 1000 Pounds, rather than he should have been burned. Vol. 3. p. 996.

John Rabec, burned at Aniers in
L France,

France, April 24. 1556. had his Tongue cut out, because he would not pronounce *Iesus Maria*, joining them both in one Prayer; and being urged thereto with great threats, he said, *If his Tongue should but offer to do so, he would himself bite it asunder.* Additions to Vol. 3. concerning French Massacre, p. 5.

Anthony Ricetto, a Martyr at Venice, 1566. being, by his Son of twelve years of age, perswaded to recant, that he might not be Fatherless; said to his Child, *A good Christian is bound to forego Goods, Children, yea Life it self, for the maintenance of God's honour and glory:* and so he was drowned, having an Iron Hoop about him, and to a Chain fastned to that Hoop a great Weight fastned; and so carryed in a Wherry into the Sea: where being laid on a Board, and that Board laid cros on two Wherries, the Wherries removing he fell into the Sea; which was the manner of the *Venetians* punishing their Martyrs. Additions to Vol. 3. p. 44.

Sanctus,

S*anctus*, being under the fourth Persecution grievously tormented; and by the Tormentors asked, What he was, answered nothing, but said he was a *Christian*: And notwithstanding his being scorched by hot plates in the tenderest parts of the Body, so that his Body lost the shape of a Man; yet he never shrank: and declared, That nothing was terrible or ought to be feared where the love of God is, and nothing grievous wherein the glory of *Christ* is manifested. And when he was again punished, though his Body was so misfigured before his second punishment, yet now was it reduced to its first shape of a Man, and suppled in all its contracted parts. Soon after he was again tormented, and set in an hot Iron-chair; nor yet would he confess any thing but that he was a *Christian*: And after this, being made a sad spectacle to the People, he was beheaded. *Vol. 1. p. 60, 61, 62.*

Souldiers, being put to their choice by the *Marshal* of the Camp by *Diocletian's* order under the tenth Persecution, whether they would sacrifice to Idols at the Emperours command, or lay aside their Offices and Weapons: They unanimously answered, *They were ready not only to lay down their Weapons, but their Lives also if by the Emperour's tyranny required, rather than they would obey the wicked Decrees of him.* Vol. 1. p. 101.

Simeon Archbishop of *Seleucia*, being by *Sapores* King of *Persia*, under the tenth Persecution, called and examined, confessed himself to be a *Christian*: And being demanded, Why he kneeled not before the King as he used to do, he said, *That before he observed what the custom of the Realm did require of him; but now it is not lawful, for I come to stand in defence of our Religion and Doctrine.* He was beheaded. Vol. 1. pag. 125, 126. See *Ulthazares* in the latter part of this Book.

Henry Sutphen Monk, an associate of *Luthers* 1524. converted *Breme*, and being sent for after two years time to
Deith-

Deithmar to preach amongst those great Idolaters, he at last went, designing only to lay the foundation of a Reformation, and so to return to *Breme*, to satisfy the importunity of his Friends. He being at *Breme*, the Monks and Friars conspire against him, and consult his destruction; accordingly they sent Minatory Letters to the Inhabitants at *Deithmar*, and also to their Parish Priest, who had received him: But *Sutphen's* answer was, *That being called by them to preach the Gospel, he would do it; and if it pleased God he should lose his Life at Deithmar; there was as near a way to Heaven as in any other place: for he doubted not at all that once he must suffer for the Gospels sake.* Upon this courage he preached divers times, and *Popish Priests* were sent to supplant him, and to trap him in his Sermons; many of whom were converted by them, and did declare them to be agreeable to the word of God. After this many ways were used to destroy him; and at last the *Franciscan* Friars conspired with some Presidents of the Coun-

try to kill him, before the Inhabitants of the Town of *Deithmar* should know of it, or before his cause were try'd, not permitting him to speak to them for himself, lest (as they said) he should persuade them to be Hereticks: Whereupon the Presidents assembled 500 Husbandmen, to whom (when met together) they imparted the business; who detesting it would not do it, but would have returned home; but were forced to obedience by the threats of their Governour; who to fit them for the work, gave them three Barrels of *Hamborough* Beer, and then about midnight they came to *Deithmar* to the *Priest's*, and first wofully abused him, and then trained *Sutphen* out of bed naked, and tying his hands behind him, forced him on so fast that his feet were much wounded by the Ice; whereof he complaining and desiring a Horse, they said he should go on foot whether he would or no: And in the morning after much misery by him suffered, without any examination they condemned him to be burnt; and accordingly

cordingly they bound him hands, neck and feet, and brought him to the fire, which was not oftner kindled than it went out, nor could they make the wood burn. As he passed by to the fire, a Woman, seeing the sad usage of him, wept bitterly: to whom he did reply, *weep not, I pray, for me.* And at the fire, being condemned, he said; *I have done no such thing as they accuse me of:* And holding up his hands, he said; *O Lord, forgive them, for they offend ignorantly, not knowing what they do.* In the mean time, a certain Woman offer'd to suffer 1000 stripes, and to give them much Money, so they would but keep him in Prison till he had pleaded his cause; but they were the more enraged, and threw down and trod upon the Woman. And seeing the fire would not burn *Sutphen*, they smote him with their hands, and prick'd and struck him with divers weapons, and then bound him to a Ladder by the neck to strangle him, so strait and hard that the blood gushed out of his nose and mouth; the doer of it treading

upon his breast the while, not permitting him to prate or pray; and being tyed to a Ladder, one *John Holmes* ran to him, and struck him with a Mace till he was dead. *Vol. 1. pag. 102, 103, 104, 105, 106.*

Mr. *Peter Spengler* of *Schalt*, in the Countrey of *Brisgois* 1525. a vigilant Preacher and a peaceable good Man, often reconciling differences with great prudence, and much lamenting the corruptness of Principles and Practises of the *Papish* Monks, and especially their Vow of single Life and its consequents, which moved him to marry; for which crime chiefly he was afterwards apprehended, and condemned to die: And being led to Execution, he answer'd all Persons gently, but desir'd the Monks to let him alone, who troubled him with their babling about Confession, when he was striving in his Spirit against the horror of death, and making his prayer to God, to whom he said also that he had confessed his sins to God, not doubting but he had received absolution and forgiveness of them. *And*

I,

I, said he, shall be an acceptable sacrifice to my Saviour Jesus Christ; for I have done no such things whereof I am condemned, which might displease my God, who in this behalf hath given me a good and quiet Conscience: Saying also, he being very lean, It is all one, for I must shortly have forsaken my Skin, which scarce cleaves to my bones: I know I am a mortal and corruptible worm; I have oft desired my last day, and have made my request that I might be delivered out of this mortal Body to be joyned with my Saviour Jesus Christ. I have deserved through my sins my Cross, and my Saviour hath born the Cross; and for my part I will not glory in any other thing but in the Cross of Christ. Presently he was cast into the River; he struggling a while in it, the water was red with blood, which the People looked to be a miraculous sign to shew that innocent blood was that day shed. This was done at Enshesheim 1525. Vol. 2. p. III, 112.

Wolfgangus Schuch, a German, at St. Hyppolite 1525. a Town in Lotharing; a Reverend and godly Pastor, there preached

ched he Justification through *Christ* by Faith. He was apprehended willingly, offering himself to Tryal by Scripture, rather than to see the Town of *St. Hypolite* be exposed to the danger threatn'd to it by *Anthony* Duke of *Lorrain* for his sake; and being apprehended, he was imprisoned in sad misery a year, where disputing with divers Friars he confounded them all by Scripture. At last he was condemned to be burnt; at which Sentence he sang, and being at the place of Execution, he sang the 51. *Psalms* till smoke and fire choak'd him. *Vol. 2. pag. 112.*

George Scherler, a German Preacher near *Saltzburg*, was taken and imprisoned and condemned to be burnt alive; but at last it was granted he should be first beheaded. He going to his death, said, *That ye may know that I die a true Christian, I will give you a manifest sign:* Which he did by God's power; for after his head was off his body, falling on his belly, and so lying a good while, it easily turn'd it self on the back, and crossed the

the right foot over the left, and the right hand over the left ; at which sight the Spectators marvelled, and the Magistrates burned not but buried the Body amongst the Christians ; and many were hereby brought to believe the Gospel. *Vol. 2. p. 117.*

Peter Serre, was burned 1553. in *France* ; who having his tongue cut out stood so quiet looking up to Heaven at the time of his burning, as though he had felt no pain, bringing such admiration to the People, that one of the *Parliament* of *France* that condemned him, said, *That way was not best to bring Lutherans to the fire, for that would do more hurt than good.* *Vol. 2. p. 143.*

Mrs. Smith near *Coventry*, condemned and burnt for having the *Lord's Prayer* in *English*, *April 4. 1519.* *Vol. 2. p. 225.*

Hellen Stirk, a *Scottish* Woman, seeing her Husband go to the Stake 1543. for *Christ's* cause, and being her self condemned, did desire to suffer with her Husband ; but when it was not permitted, she went to him and exhorted him

to

to perseverance, and with a kiss parted, saying; *Husband, rejoyce, for we have lived many a joyful day together; but this day in which we must die together ought to be most joyful unto us both, because we must have joy for ever; therefore I will not bid you good night, for we shall suddenly meet with joy in the Kingdom of Heaven.* And after that, she parting with her sucking Child from her breast, recommended her self to God and the Child to Nurse, and so was drowned. *Vol. 2. pag. 615, 616.*

Laurence Saunders, brought up at *Eaton*, and then at *King's Colledge* in *Cambridge* three years; then by his Mother, having a great Estate, was bound Apprentice in *London* to a Merchant, *Sir William Chester*; but he not liking his Apprentiship, his Master gave him his Indentures, perceiving his inclinations to Study; and being himself a good Man, he wrote Letters to his Mother and Friends (who were great Persons) about it: whereby he went again to *King's Colledge*, and after several years was a Minister in *Leicester*.

cestershire, and then in *London* till *Queen Mary's* dayes, when he had two Livings, not being permitted to lay down either of them by reason of the troubles; and as well as he could he Preached at both, though at length at *London* he going to Preach was dissuaded for fear of danger, but he would not cease: and Preaching, he did (as he often had) speak against Popish Tenets, for which he was examined by Bishop *Bonner*, and *Gardiner*; and at last imprisoned, he prayed much; and in all spiritual assaults, he prayed and found present relief; and he said, while Bishop *Gardiner* examined him, he found a great consolation in spirit, and also in body he received a certain taste of the Communion of Saints, whilst a pleasant refreshing issued from all parts of his body to his heart, and thence did ebb and flow to and fro. He in a Letter to Bishop *Gardiner*, proved Popery a Whoreish and ravening Religion, robbing God of his honour and worship in truth; and also our Consciences of peace and true

true comfort. He dissuaded his Wife and Friends from sueing for his liberty: He, in his Letters, spoke much of his own experience through God's grace, of Christ's sweetness; and how loath his Flesh was to go forward in God's Path, and also his hopes with the godly to be shortly singing Hallelujah in Heaven; and as he saluted those to whom he wrote with grace and mercy and peace, and assured them of his Prayers for them, so also he generally begg'd their Prayers, ending his Letters with pray, pray, pray; and after 15 months imprisonment he was condemned, who said, *My dear Lord Jesus Christ hath begun to me a more bitter Cup than mine can be, and shall not I pledge my most sweet Saviour? yes I hope.* As he went to Stake he oft fell down and prayed; and at the Stake he took it in his arms and kissed it, saying, *welcome the Cross of Christ, welcome everlasting life;* and so being fastned, was burned with green Wood to make his torments greater; yet he stood quietly, and slept sweetly

ly in the fire. *Vol. 3. p. 132. to 136.*

Robert Smith burnt, 1555. at *Uxbridge, August*; who being at the Stake, comforted the people, willing them to think well of his Cause, and not doubt but that his Body dying in that quarrel should rise again to life: *And I doubt not*, said he, *but God will shew some Token thereof*: At length, being near half burnt, and cluster'd together on a lump like a black Coal; all Men thinking him to be dead, he suddenly rose upright, lifting up his stumps of his Arms, clapping them together as a Token of rejoicing; and then bending down again he dyed. In a Letter to his Wife, he writes thus,

*If ye will meet with me again,
Forsake not Christ for any pain.*

Vol. 3. p. 410, 411.

He wrote this Exhortation to his Children.

Give ear my Children to my words,
whom God hath dearly bought;
Lay up my Law within your heart,
and print it in your thought:

For

For I, your Father, have foreseen
the frail and filthy way,
Which flesh and blood would follow fain,
even to their own decay ;
For all and every living Beast
their Crib do know full well ;
But *Adam's* Heirs above the rest
are ready to rebell :
And all the Creatures on the Earth
full well can keep their way,
But Man, above all other Beasts,
is apt to go astray ;
For Earth and Ashes is his strength,
his glory, and his Reign ;
And unto Ashes, at the length,
he shall return again :
For Flesh doth flourish like the Flower,
and grow up like a Grass ;
And is consumed in an hour,
as it is brought to pass,
In me the Image of your years,
your treasure, and your trust ;
Whom ye do see, before your Face,
dissolved into Dust :
For as you see your Father's Flesh
converted into Clay,
Even so shall ye, my Children dear,
consume and wear away.
The Sun and Moon, and eke the Stars,
that serve the day and night ;

The

The Earth, and every earthly thing,
shall be consumed quite;
And all the worship that is wrought,
that have been heard or seen,
Shall clean consume and come to nought;
as it had never been:

Therefore that ye may follow me,
your Father and your Friend;
And enter into that same life
which never shall have end.

I leave you here a little Book
for you to look upon,
That ye may see your Father's face
when I am dead and gone;
Who for the hope of heavenly things,
while he did here remain,
Gave over all his golden years
in Prison and in pain;
Where I, among mine Iron bonds
enclosed in the dark,
Not many dayes before my death,
did dedicate this work
To you, mine Heirs of earthly things
which I have left behind,
That ye may read and understand,
and keep it in your mind;
That as you have been Heirs of that
which once shall wear away,
Even so ye may possess the part
which never shall decay;

In following of your Father's Foot,
in truth, and eke in love ;
That ye may also be his Heirs
for evermore above :
And in example to your Youth,
to whom I wish all good ;
I preach you here a perfect faith,
and seal it with my blood :
Have God alwayes before your eyes
in all your whole intents,
Commit not sin in any wise,
keep his Commandements ;
Abhor that arrant Whore of *Rome*,
and all her blasphemies ;
And drink not of her Decretals,
nor yet of her Decrees :
Give honour to your Mother dear,
remember well her pain ;
And recompense her in her age
in like with love again :
Be alwayes aiding at her hand,
and let her not decay ;
Remember well your Father's fall,
that should have been her stay.
Give of your Portion to the Poor,
as riches do arise ;
And from the needy naked Soul
turn not away your Eyes :
For he that will not hear the cry
of such as stand in need,

Shall

Shall cry himself, and not be heard,
when he would hope to speed.
If God hath given great increase,
and blessed well your store;
Remember ye are put in trust
to minister the more.
Beware of foul and filthy lust,
let whoredom have no place;
Keep clean your Vessels in the Lord,
that he may you embrace:
Ye are the Temples of the Lord,
for ye are dearly bought;
And they who do defile the same
shall surely come to nought.
Possess not pride in any case,
build not your Nests too high;
But have alwayes before your face
that you were born to dye.
Defraud not him that hired is
your labour to sustain,
But give him alwayes, out of hand,
his Penny for his pain:
And as ye would that other Men
against you should proceed,
Do ye the same again to them
when they do stand in need:
And part your Portion with the Poor,
in Money, and in Meat;
And feed the fainted feeble Soul
with that which ye should eat;

That when your members shall lack meat,
And cloathing to your back,
Ye may the better think on them
That now do live and lack:
Ask counsel also at the wise,
Give ear unto the end;
Refuse not ye the sweet rebuke
Of him that is your Friend.
Be thankful alwayes to the Lord
With prayer and with praise;
Desire you him in all your deeds,
Ever to direct your wayes,
And sin not like the swinish sort,
Whose bellies being fed,
Consume their years upon the Earth
From belly unto bed.
Seek first, I say, the Living God,
Set him alwayes before,
And then be sure he will bless
Your Basket and your store:
And thus if you direct your dayes
According to this Book,
Then shall they say that see your wayes
How like me you do look:
And when you have so perfectly
Upon your fingers ends,
Possessed all within this Book,
Then give it to your Friends;
And I beseech the Living God
Replenish you with Grace,

That

That I may have you in the Heavens,
And see you face to face:
And though the Sword hath cut me off,
Contrary to my kind,
That I could not enjoy your love
According to my mind;
Yet I do hope that when the heavens
Shall vanish like a scrowl,
I shall receive your perfect shape
In Body and in Soul.
And that I may enjoy your love,
And ye enjoy the Land;
I do beseech the Living God
To hold you in his hand.
Farewel, my Children, from the World
Where ye must yet remain.
The Lord of Hosts be your defence
Till we do meet again.
Farewel my Love and loving Wife,
My Children, and my Friends,
I hope to God to have you all
When all things have their ends:
And if you do abide in God
As ye have now begun,
Your course, I warrant, shall be short
Ye have not far to run.
God grant you so to end your years
As he shall think it best,
That ye may enter into Heaven
Where I do hope to rest. *Vol. 3. p. 405, 406.*

Robert Samuel, a *Suffolk* Minister, was imprisoned by *Dr. Hopton* Bishop of *Norwich*, and kept sadly, being chained bolt upright, so that he stood on tip-toes day and night, and was kept without meat and drink, save only three mouthfuls of bread and three spoonfuls of water a day: And at last being to be burned he said to his Friends, That when he was imprisoned and almost pin'd away 2 or 3 dayes together, he fell into a slumber, and one clad in white seem'd to stand by him, and comforting him, said; *Samuel, Samuel, be of good chear, and take a good heart to thee, for after this day thou shalt never hunger nor thirst more.* Which thing was effected, for from that time to his sufferings, he felt neither hunger nor thirst; and it is said that his Body when it was in the fire, shone as bright and white as new try'd Silver. *Vol. 3. p. 414, 415.*

John Spicer, burnt at *Salisbury*, *March 24. 1556.* with 2 others: At the Stake said, *This is the joyfullest day that ever I saw.* *Vol. 3. p. 680.*

Agnes

Agnes Stanley, burned at *Smithfield* with four more *April 12. 1557.* she being by *Bishop Bonner* threatned with death if she would not recant, said; *I had rather every hair of my head were burned, if it were never so much worth, than that I should forsake my Faith and Opinion, which is the true Faith.* Vol.3. p.788.

Thomas Spurdance, one of *Queen Mary's* Servants, being apprehended for the Gospel, and examined at *Norwich* by the Bishop, who bad him submit to the *Queen's* Laws, he said; *You must know, My Lord, that I have a Soul as well as a Body; my Soul is none of the Queen's, but my Body and Goods are the Queen's: And I must give God my Soul, and all that belongs to it. That is, I must do the Laws and Commandments of God, and may not do Commandments contrary to them for losing of my Soul, but must rather obey God than Man; if I save my life I shall lose it, and if for Christ's sake I lose it, I shall find it in Everlasting Life: And was burned at Bury in November 1557.* Vol. 3. pag. 855. M 4 wil-

William Sparrow of London, burnt in November 18. 1557. who being examined said, *That that which the Papists called Heresie was true and godly, and if every hair of his head was a Man (he said) he would burn them, rather than go from the Truth.* Vol. 3. p. 857.

Cuthbert Simpson, a Minister in London, was wrakt often in one day to discover his Confederates, but he would not; and at last was burnt. He writing to his Wife, perswades her to constancy, pleading God's promises to help us; and that nothing shall befall us but what is profitable to us, either a correction of our sins, tryal of our Faith, to set forth his Glory, or for all together. Vol. 3. p. 866, 867.

Archambant Seraphom, martyred 1557. in Flanders, for speaking that the Pope was the *Antichrist* St. Paul described: And being willed to subscribe his Saying, reply'd, *Yea, yea, I am ready to sign it with my Blood, rather than with Ink.* When he looked on his hands, he used to say, *O flesh! you must suffer and be*

be burned to ashes, till the last day. Additions to Vol. 3. concerning the Massacre of *France*, p. 6.

T *Heban* Souldiers a Legion, having *Mauritius* their Captain, being sent for by *Maximinus* the Emperour, under the tenth Persecution, to go against and persecute the *Christians*, would not; for which every tenth Man was kill'd: And being still urged, they made a notable Oration to the Emperour, declaring, Though they were his Souldiers, yet were they God's Servants; and would not persecute the *Christians*, nor sacrifice to the Emperour's devillish Idols: Whereupon again every tenth Man was slain; and afterwards their whole Army totally destroy'd, who made no resistance, but laid down their armour and gave their naked Bodies to their Enemies fury. *Vol. 3. p. 104, 105.*

Nicholas and *Francis Thressen*, being brought up in *Christianity* by their Father
the

ther *Andreas Thressen*, who flying into *England* (out of *Germany* from their Mother and two other Children) died there: and then these two Sons returned into *Germany* to their Mother and the two Children with her, and instructed them in *Christianity*: With whom the *Papists* laboured to make them recant; and the two youngest being not well grounded, did so: the Mother would not, and was condemned to perpetual prison. These two Sons inveighed against *Popery*, and despising torments were condemned to the fire; and desiring to speak, had Gaggs put into their Mouths and balls of wood to hinder it; but they with vehemency of speaking drave them out: and desiring for the Lord's sake that they might have liberty to speak, they sang the Creed with a loud voice, and went and were fastened to the Stake, praying for their Persecutors and exhorting each other, they did abide the fire patiently. The one feeling the flame to burn his beard, said; *Ah! what a small pain is this to be compared to the glory to come:*
and

and so committing their Spirits to the hands of God, they died. *Vol. 2. p. 121.*

Giles Tilleman, a Cutler, born at *Brussels*, burned 1544. He received the Gospel at 30 years of age, and was very charitable to the poor, and so zealous in prayer that he seem'd to forget himself, and neither to hear nor see those that stood by him, till he was lift up by the arms. So patient was he of private injuries, that he would not speak again to revilers, insomuch that they said he had a dumb devil, though in the cause of Religion he had words and Scripture enough. When tidings came to him of the Sentence against him, he gave hearty thanks to God that the hour was come that he might glorifie the Lord; and at the place of burning, when the Hangman would have strangled him first, he would not let him, saying, There was no need that his pain should be mitigated, *For*, said he, *I fear not the Fire*. And lifting up his eyes in the middle of the flames, he died. *Vol. 2. pag. 119.*

William

William Tracy of *Todington* in *Glocestershire* Esq; 1532. in his Will and Testament ordained his Executors not to make any funeral pomp at his Burial, neither passed he for any *Mass*, saying, He trusted only in God, and hoped by him to be saved, and not by any Saint. He said there was but one Mediator between God and Man, *Christ Jesus*; and therefore he gave nothing that any should say or do any thing to help his Soul after his death; for which Will he was near two years after his death taken up and burnt as an Heretick, by the Archbishop of *Canterbury's* order to Dr. *Parker* Chancellor in *Worcester* Diocese, whom King *Henry VIII.* made it cost 300 pound. Vol. 2. p. 317, 318.

William Tyndal of *Magdalen* Colledge in *Oxford*, removed thence to *Cambridge*, and thence to *Glocestershire*, where in the House of one *welch* a Knight he resided sometime, disputing with the Clergy, Priests and Abbots, and refuted them by Scripture evidences, so that they hated him, and brought him to trouble: At last

last he intending to translate the Bible into *English* for the good of his Native People, and to deliver them from the blind Idolatry and superstition of *Popery*; and finding *England* would not bear it, nor afford a place to do it in, he fled to *Saxony*, and there translated the New Testament 1527. And after he translating 5 Books of *Moses*, intending to print at *Antwerp*, to which place he sailing did suffer shipwrack, and lost all his labour; but he lodged at *Antwerp*, and with the help of one *Coverdale* performed the five Books, and printed them; and residing there he was basely betray'd by one *Henry Philips* an *English-man*, whom he had received lately as an intimate Acquaintance: And being so persecuted that though many Letters were for his delivering, he was executed; who in Prison converted the Keeper, his Daughter, and others. By the testimony of his condemner, he was a learned pious good Man, who died with this earnest prayer, *Lord, open the King of England's eyes.* He was martyred at *Filford Castle* in
Flan-

Flanders 1536. *Vol. 2. p. 361, to 367.*

• *Robert Testwood* about *Windſor*, in King *Henry Eight's* Reign 1544. for oppoſing Idolatry and Image-worſhip, was apprehended and persecuted by the Biſhop of *London*; *Vol. 2. p. 543, 544.* at laſt being condemned, he ſuffered with one *Filmire* and *Perſons*, who kiſſed each other at parting from the Priſon, and at the Stake drank to each other; and then this *Testwood* liſting up his eyes and hands, deſired the Lord to receive his Spirit. See *Perſons* and *Filmire*. Their Perſecutors, *Symons* and Dr. *London*, ſoon after convicted of Conſpiracy againſt ſome Nobles, and being perjured, did ride with Papers on their heads, and their faces towards the Horſe tails, round about *Windſor* Market-place. *Vol. 2. p. 555, 556.*

Rowland Taylor, Dr. of both Canon and Civil Laws, and a perfect Divine; Parſon of *Hadley* in *Suffolk*, where he reſided, calling his People together and preaching to them every *Sunday* and Holiday, when he might. He was humble

humble and meek, and his life an Example of Piety. He was ready to do good to all, forgiving all Enemies readily ; and never sought to do evil to any one. To the poor, blind, lame, and sick, he was a very Father, a careful Patron, and diligent provider. When Mass was contrived to be set up in his Church, he opposed it, and said it was against God's Word, the Queen's honour ; and tended to the utter subversion of the Realm of *England*. Whereupon he was sent for up to *London*, by the Bishop of *Winchester*, *Stephen Gardiner* : And his Friends perswaded him not to go, saying he could not be heard for himself, but must expect imprisonment, and death ; and that Christ advised to fly from one City to another : and the People of God would in time want such godly Preachers. To whom he said, *Dear Friends, I thank you for your care ; yet I know my Cause so good, and the truth so strong on my side, that I will, by God's grace, go and appear before them ; and to their beards will resist their*

their false doings. God will not forsake his Church, but will raise up more fruitful Teachers than I, who shall never have again so glorious a call as I now have ; wherefore I beseech you to pray for me, and I doubt not but God will give me strength and his spirit, that all my Adversaries shall have shame of their doings. And so taking care of his people, he and his Man, John Hull, went towards London ; but his Man advised him to fly, proffering his faithful service to him in all affairs: To whom the Doctor replied, Oh John, shall I give place to this thy Counsel, and leave my Flock in this danger? Remember Christ, the good Shepherd, who not only fed his Flock, but dyed for them also. Him must I follow, and by God's grace will ; therefore, John, pray for me ; and if thou seest me at any time weak, comfort me ; and discourage me not in this godly Enterprize, and purpose. When he came to Bishop Gardiner, who reviled him much, and asked him how he durst look him in the face, and if he knew who he was ? Dr. Taylor said,
Yes,

Yes, I know who you are, Dr. Stephen Gardiner, Bishop of Winchester, Lord Chancellor; and yet but a mortal Man I trow: but if I should be afraid of your Lordly looks, why fear you not God the Lord of us all? How dare ye look any Christian Man in the face, seeing you have forsaken the truth, denyed Christ, and done contrary to your Oath and Writing? With what face will ye appear before Christ's Judgment Seat, and answer to your Oath against Popery in King Henry the 8th's time, and in King Edward the 6th's dayes, when you both spoke, and wrote against it. Vol. 3. p. 167, 168, 169. When he was condemned with Mr. Bradford, and others; they joyfully gave thanks, and stoutly said to the Bishops, That God would require their blood at their hands, and that one day they should repent this their Tyranny against the Flock of Christ. p. 174. When Bonner, Bishop of London, came to degrade him; and brought with him the Vestments, according to their Popish manner; he bad him put them on, but

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Dr.

Dr. Taylor would not; so Bonner caused another to put them on; and then Dr. Taylor set his hands by his side, and walked up and down, saying, *How do you like me now? how say you my Lord, am not I a goodly Fool? how say you my Masters, if I were in Cheapside now, should not I have Boys enough to laugh at me, and at these Apish toys, and toying trumpery?* So the Bishop performed his Ceremonies of degradation, and cursed him: To whom Dr. Taylor said, *Though you curse, God will bless: you have done me wrong, and violence; yet I pray God, if it be his will, forgive you.* The next day his Wife and Son and Man, supped with him; and he exhorted his Son to obey God and his Mother; and exhorted her to be stedfast in the faith, and to shun Popery; and then wrote his last farewell to his People of *Hadley*, perswading their stedfastness in the Doctrine he had preached amongst them against Popery. *Vol. 3. p. 175.* The next day after he was carried out towards *Hadley* to fuffer, and his

his Wife and Children suspecting as much, lay all night in *Botolph's Church-yard*; and as he went early in the morning, she cryed to him, *Rowland, Rowland*, and came to him; who took his Daughter *Mary* in his arms, and then all of them kneeled and said the Lords Prayer; then kissed he his Wife, saying, *Farewel my dear wife, be of good comfort; for I am quiet in my Conscience, and God shall stir up a Father for my Children*; and kissing his two Daughters, *Mary*, and *Elizabeth*, he said, *God bless you*: and so praying them all to keep close to God's Word, and to flye Idolatry, he went on: to whom his Wife said, *God be with thee my dear Rowland, I will meet thee at Hadley*: And after this Speech to his Wife, he did see his Son *Thomas*, and his Man *John Hull*, whom he commanded to lift up his Son, whom he blessed and prayed for; and then gave him again to his Servant. At *Burntwood* as they went, they made a Hood for the Dr. with holes only to see and breathe through, that none might

know him, nor he speak to any. The Dr. was very pleasant all the way, as if he was going to a Banquet. And when he came to *Chelmsford*, the Sheriff of *Suffolk* met him; and as they were at Supper, the Sheriff of *Essex* perswaded him to turn to Popery; pleading his strength of body might live long, and he would be in great esteem, because all loved him for his sweetness and Learning, and a pardon might still be had, and so drank to him, and so did all the Yeomen of the Guard, his Attendants. And when the Cup came to the Dr. he considered a while before he spake, and at last thanked them for their Counsel; and said, *To be plain with you, I perceive I have been deceived my self, and am like to deceive a great many of Hadley of their expectation:* At which words they rejoyced, saying, Gods blessing on your heart, hold you there still, why should you cast away your life? But he said, *My meaning is this; I am deceived, and, as I think, I shall deceive a great many: I am, ye see,*
a Man

a Min of a great carcass, which I thought should have been buried in Hadly Church-yard, but herein I see I am deceived: and there are a great many worms in Hadly Church-yard which would have had a jolly feeding upon this carrion, but now I know they will be deceived, for this carcass must be burned to ashes: Which sayings astonished the Sheriff, that he should but jest at death now at hand. Within 2 miles of Hadly, he desired to alight to make water, and fetched a frisk or two as Men do in dancing, saying he was very well, never better; For now I know I am almost at my Father's home. And after that he did understand he should go through Hadly, he blessed God that he should once more see his People before he died, whom he prayed God to bless and keep stedfast in word and truth: and at Hadly a poor Man and 5 Children meeting him, begg'd an alms, and pray'd to God to comfort him, as he had done often him and his Children. And the People of Hadly stood in the streets weeping and praying for him, saying;

There goes our good Shepherd; Oh God! what will become of us poor Lambs: To whom the Dr. all along said, I have preached among you God's truth, and am now come to seal it with my blood. And at the Almes-house he gave them all the Money he had; His care was once a fortnight to visit with the Gentry the poor Inhabitants, and whom he found to blame he rebuked, whom he found to want he supply'd. At last coming to Aldam Common, (the place of his suffering) he would have spoke, but was not permitted; onely he said to the People, He had preached and was now to seal the truth of the Gospel with his blood, for which saying he was struck. And being ty'd fast to the Stake in a pitch-barrel, he held up his hands, saying, Merciful Father of Heaven, for Jesus Christ's sake my Saviour, receive my Soul into thy hands: And so he stood with his hands joyned until one with a Halberd knocked his brains out, and the dead Corps fell down into the fire. Vol, 3. p. 176, 177, 178.

Thom. 15

Thomas Tomkins, burnt March 16. 1555. a London Waver, to whom Bishop Bonner used cruelty; and at his own Palace-hall at *Fulham*, to terrifie the poor Man, burnt his hand with a Taper till the veins and sinews broke, and the water spirted in the faces of the standers by, who being moved with pity, requested the Bishop to stay, saying he had try'd him enough: But the Bishop stay'd not till he had effected his burning in *Smithfield*. This *Tomkins* never shrunk at the burning his hand, but said he was wrapt in Spirit, so that he felt no pain. Vol. 3. p. 187, 188, 190.

John Tayler, otherwise called *John Cardmaker*, Prebendary of *Wells* and a *Franciscan* Fryar, burnt with one *Warn* May 30. 1555. in *Smithfield*, where the Sheriff talking much with *Tayler*, and the *Papists* having noised abroad his recantation, the People began to suspect it; but at last *Tayler* suddenly went and pray'd, then stript himself to his shirt, went to the Stake and kissed it, and shaking his Fellow-sufferer *John Warn* by the

hand, comforted him ; and then heartily gave himself to be burned: whereat all the People cry'd out for joy, *God be praised, the Lord strengthen thee, Card-maker, the Lord Jesus receive thy Spirit ;* till such time as by fire he was consum'd. *Vol. 3. p. 246, 248.*

George Tankerfield, a zealous *Papist* in King *Edward VI.* dayes, a Cook in *London* ; But in Queen *Mary's* dayes seeing their *Popish* persecution and cruelty, hated their doctrine, prayed to God for direction, and studied the word of God, and became a zealous *Protestant*, who for the Gospel was condemned and was burnt at *St. Albans*, *August 26. 1555.* In the Inn before he suffered, he called for some *Malmsey* and a loaf to eat and drink, in remembrance of *Christ's* death and Passion, which he said he did not in contempt of the Ministry, or to detract from the Ordinance, but because he could not have it administred to him according to God's Word. And after he had with prayer and thanksgiving received, he caused a good fire to be made in his Chamber

Chamber, and he sitting by it, pull'd off his hose and shoes, and stretched out his feet towards it, and when the flame had touched his foot he quickly drew back his leg, shewing how the Flesh did perswade him one way, and the Spirit another. The Flesh said, Oh! thou foot, wilt thou burn and need not? The Spirit, Be not afraid, for this is nothing in respect of fire Eternal. The Flesh said, Do not leave the company of thy Friends which love thee: The Spirit said, The company of *Jesus Christ* and his glorious presence doth exceed all fleshly Friends. The Flesh saith, Do not shorten thy time, for thou mayest live if thou wilt much longer: But the Spirit said, This Life is nothing to the Life in Heaven which lasteth for ever. And after he coming to the Stake, pray'd, and with a joyful faith said, *That although he had a sharp dinner, yet he hoped to have a joyful supper*: And in the fire he calling on the name of the Lord, was quickly out of pain. *v. 3. p. 397.*

William Tyms Minister, burnt with several others *April 14. 1556.* wrote to his

his Sister thus, *I take my leave of you till we meet in Heaven, you shall find me merrily singing, Holy, holy, holy, Lord God of Sabbath at my journey's end.* And at the end of his Letter, he wrote his name in blood, in token that he would seal the Doctrine of *Christ* with the rest; and also he wrote in blood these words, *Continue in prayer, ask in Faith, and obtain your desire.* In another Letter to his Parishioners at *Hockley in Essex*, exhorts them to constancy to his Doctrine which he now was about sealing with his blood, praising God that ever he lived to see that day, and blessing God that ever he gave him a Body to glorifie his Name by. *Vol. 3. p. 685.*

John Tuscaen, a young Man of 22 Years of age, of *Audenard in Flanders*, hearing of the *Popish* Idolatry in worshiping the Host, determined to demonstrate to them that the worshiping of that Breaden-god was abominable and execrable sacriledge: To effect which, on *May, 30. 1566.* called *Corpus Christi Day* he went to a Church in *Pamelle*, which stood

stood near to *Audenard*, and seeing the Priest at elevating the Host, and the People ready to prostrate themselves before a Breaden-cake, he stept to the Priest, and snatched the Cake out of his hands, broke it in pieces, and cast it unto the ground, saying unto the People, *See here, my Masters, your goodly Breadengod, who you see is not able to help himself, but is here broken all to pieces: How long, how long, O ye senseless Priests, will ye thus defile the Holy Supper of the Lord? Shall we never see an end of your filthy Idolatries? If the authority of the Holy Scriptures can nothing move you, yet at length be admonished by the present example, that there is not one jot of Divinity within that Bread, seeing it is subject to be thus handled; will ye worship a dead Idol, your selves being living Men? For which actions, and expressions he was imprisoned, and had first his hand cut off, which he took patiently, saying, O Lord God, it is for the glory of thy Name that I endure these things, enable me now with strength from above that I may finish this*
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Sacrifice. Then was he burnt, and his ashes cast into the River *Escant*. *Additions to Vol. 3. of the Massacre of France and Flanders, p. 356.*

DuTour, Deacon of the Church at *Bordeaux* 1572. in the Massacre there. He had been a Priest of the *Romish* Church, but now was a *Protestant*, aged and sick in bed; who was haled into open street, and asked if he would go to *Mass* and save his Life: But he said, *No, especially now drawing so near its end, both in regard of my sickness and Tears: I hope I shall not so far forget the eternal salvation of my Soul, as for fear of death to prolong this Life for a few dayes, for so should I buy a short term of Life at too dear a rate.* And so they massacred him. *Additions to Vol. 3. concerning Massacre in France. p. 72.*

Victor, a *Theban* Souldier, under the 10th Persecution; being dismissed for his age, and coming suddenly to the Emperours Souldiers, who had even then destroyed a Legion of
Theban

Theban Christian Souldiers, and were very merry, inviting him also to sit down as a Guest; but he inquiring into the cause of their mirth, and feasting, detested it and them, and would not eat: And being demanded whether he was a Christian, he said he was, and ever would be a Christian; whereupon they rushed on him and killed him. *Vol. I. p. 105.*

Usthazares, under the 10th Persecution, having been Tutor to *Sapores* King of *Persia*, and a Professor of Christianity, which afterwards he denyed again, yet was again reduced to it by occasion of *Simeon* the Arch-Bishop of *Seleucia*; who being led to Prison for Christ, and saluted by *Usthazares* as he passed by him; the Arch-Bishop cryed out against him in great anger for his cowardice in revolting from Christ; whereupon *Usthazares* wept bitterly, saying, *with what Face shall I look for my God who have denyed him; when as this Simeon, my old acquaintance, so much disdaineth me for it.* And he went and

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acquainted the King he was a Christian, nor would again be so foolish as to deny Christ; and being sentenced to be beheaded, he requested it might be proclaimed that he dyed not for Treason, but for the Name of Christ; that so those who had fallen away by his example, might also by him learn constancy. *Vol. I. p. 125, 126.*

Henry Voes, and *John Esch*, two *Augustin* Fryars, being converted to *Lutheranisme*, adhering to the Word of God, and obeying and believing Decrees of Councils, or Fathers, no farther than they agreed with Scripture, were condemned by the Papists to be burned. Then they began to bless God which had delivered them from that false and abominable Priesthood, and made them Priests of his own holy Order; receiving them unto him as a Sacrifice of sweet odour. Their greatest error, as by their Bill of accusation appeared, was, that they said Men ought to trust in God alone, forasmuch as men are Lyars, and deceitful in their words
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and deeds. As they were led to Execution, *July 1. 1553. at Bruxels*, they went joyfully and merrily, making continual protestation that they dyed for the glory of God, and the Doctrine of the Gospel, as true Christians believing and following the holy Church of the Lamb of God, saying, This was the day they had long desired: And at the place of Execution they joyfully embraced the Stake, patiently and joyfully enduring whatsoever was done to them, and singing, *Te Deum laudamus*, that is, *we praise thee, O God*; and rehearsing the Creed in testimony of their Faith. And a Doctor bidding *Henry Voes* take heed he gloried not so foolishly in himself: He answered, *God forbid that I should glory, save in the Cross of Christ*. One of them seeing the fire kindled at his feet, said, *Methinks they strew Roses under my feet*: Finally, the smoke and flame choaked them. *Vol. 2. p. 102.*

Ursula and *Mary*, two Sisters of a Noble Family in *Delden* in lower Germany, were burnt 1545. who being instruct-

instructed in the Book of God, defended the benefit of our Salvation to come only by faith in Christ, and all the other merchandise of the Pope was needless. And *Mary* being first (though the younger) put to the fire, she prayed ardently for her Enemies, commending her self to God ; at whose constancy the Judges greatly marvelled, and exhorted *Ursula* the other Sister to turn, or to desire she might be beheaded ; to whom she said she was guilty of and defended no Errour, but defended what was consonant to Scripture, in which she trusted to persevere to the end ; and as for the kind of death or punishment, she said she feared not the fire, but rather would follow the Example of her dear Sister. The Bodies of these two could not be consumed by fire, but they were left by the Executioners whole, lying on the ground white : But certain good Christians privily in the night took them up and buried. *Vol. 2. p. 120.*

Two Virgins in the Diocess of *Bamberg*, 1551. being led to slaughter, did sustain,

sustain it with chearful countenances and patient hearts; they had Garlands of Straw set on their heads, whereupon one said to the other, going to their Martyrdom, *Seeing Christ bare a Crown of Thorns for us, why should we stick to wear a Crown of Straw for him? No doubt but the Lord will render to us again better than Crowns of Gold.* Vol.2.p.125.

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W *Endelmuta*, a Widow in *Holland*, was martyred 1527. of Christ, who being extremely beloved, had many importuning her to recant, but she would not; and amongst the rest, a certain Noble Matron communing with her, perswaded her to keep silence, and to think silently in her heart what she believed, that she might prolong her days: To whom she said, *As you know not what you say; it is written Rom. 10. with the heart we believe to Righteousness, and with the tongue we confess to salvation.* And thus she remained

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mained stedfast and firm in her Confession, and was *November 20.* condemned to be burnt to ashes; which sentence she took mildly and quietly: And being at the place of Execution, a Monk brought her a blind Cross, willing her to kiss it, and worship her God; to whom she said, *I worship no wooden God, but only that God which is in Heaven:* And so with a merry and joyful countenance, she embraced the Stake, and by an ardent prayer commended her self to the hands of God. *Vol. 2. p. 115.*

waldenses began 1200 years after Christ, and were so called from *waldo* who first instructed them; and they delivered their Doctrine from Father to Son successively. They had indeed divers Names according to the places where they lived: In the Northern parts they were called *Lollards*; about *Lyons* in *France* they were called *Pauperes de Lugduno*; in *Flanders*, *Terrælupins*, of a desert where Wolves did haunt; in *Dolphine*, *Chugnards*, by way of despise, because they lived harbourless. They taught

taught at first in Caves of the Earth, and in the night for fear of Persecution, and were a people fearing God, living uprightly and justly, yet they suffered much Persecution, especially in *Merindol* and *Calabria*, whither they came from *Piedmont* Vallies, and though those places were desarts, yet were they by them so cultivated that they proved very fruitful. *Vol. 2. p. 185, 186.* They were charitable to the poor, hospitable to strangers, and were known by these marks, they would not swear, nor name the Devil; were true to their promise, and would not take an Oath, unless in judgment, or in making some solemn Covenant; nor would they in any company talk of dishonest matters, but whenever they heard wanton or swearing talk, they presently departed out of that Company; and also they always prayed before they went to any business, and opposed generally Images, crossing, and other Popish Fooleries, as was testified by their very Enemies, and their neighbouring Inhabitants, to the *French*

King. Vol. 2. p. 193. They were also called *Albigenses*, from the place where they frequented in *Toulouse*; and *Merindolians*, from *Merindol* a place of *Provence* in *France*, which with *Cabriles* were laid waste, burned and rased, their Inhabitants cut asunder, and their Women and Maids ravished, those with Child cut open, by one *John Minerius* Lord of *Opede*, at the command of *Francis* the French King, April 12. 1545. Vol. 2. p. 196, to page 200.

Their Principles were these:

1. One God the Creator of all things.
2. The Son the onely Mediator and Advocate of all Mankind.
3. The Holy Ghost the Comforter and Instructor of all truth.
4. They acknowledged the Church to be the Fellowship of the Elect of God whereof *Jesus Christ* is the Head.
5. They allow'd the Ministers of the Church, wishing such as did not their duty were removed.
6. Magistrates they granted to be ordained of God to defend the good, and

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to punish the transgressors, and that they ought to the Magistrate love and tribute, and that none herein was exempted.

They acknowledged Baptism to be an outward and visible sign representing to us the Renewing of the Spirit, and mortifying of the members.

8. They confessed the Lord's Supper to be a Thanksgiving, and a memorial of the benefits received through *Christ*.

9. Matrimony they esteemed holy, instituted of God, and inhibited to no Man.

10. Good works they observed, and thought them to be practised of all Men, as Scripture teaches.

11. False Doctrine leading from the true worship of God ought to be eschew'd.

12. The order and rule of their Faith was the old and new Testament, protesting they believed all contained in the Apostolique Creed. *Vol. 2. p. 200.*

They at the burying of their Dead used to accompany the dead to the grave reverently, with a sufficient company,

and made Exhortation out of the word of God to the Living, and to comfort the Parents and Friends of the party deceased, and to admonish all Men diligently to prepare for death. *Vol.2. p.203.*

They were much persecuted by *Henry* the Ninth *French* King, and often delivered miraculously in *Angrogne*, *Lusern* and other places, Valleys of *Piedmont*; till 1559. when a peace being made between *France* and *Spain*, those Valleys were (as due) given to the Duke of *Savoy*, who entreated these *waldenses* gently, till by the *Pope* and his Legates he was instigated to persecute them, which was very severely and cruelly done, *Vol.2. p.204, 205.*

They were persecuted in all their places; and one called *The Lord of Trinity*, and one *Trunchet* were their great enemies. The *waldenses* used to go and pray before Battel, and after Battel gave thanks; and though they were but few in number and without armour, only by Slings and stones, and a few Harquebusses, they so amazed and put to flight

flight their Enemies often, that they flying said, God fought for them. And at last (though after much misery and cruelty) they had a peace brought them by the Lord of *Raconis* from the Duke of *Savoy*, which was obtained by the Mediation of his Dutcheſs. *Vol. 2. p. 218, 219, 220, 222.* So much of the *waldenses* Rise and Actions, *Vol. 1. p. 299.*

George Wiſehart, a *Scotchman*, burnt *Mrch 1. 1546.* being condemned by *David Beton* Archbishop of *St. Andrews*, although he answered all the Articles he was accused of. Who going to the Stake sat down on his knees, and rose again, saying three times, *O thou Saviour of the world, have mercy on me, Father of Heaven I commend my Spirit into thy holy hands:* And then turning to the People, he said: *I desire you not to be offended with the word of God, for which I suffer;* and exhorted them to embrace it, and to continue stedfast. *For which,* saith he, *I suffer this day, not sorrowfully, but with a glad heart and mind: Consider and behold my visage, ye shall not see*

me change my colour ; this grim fire I fear not, and so I pray you to do if any persecution befall you ; I know that my Soul shall sup with Christ, for whom I suffer this, within these six hours in Heaven : Then pray'd he for his Enemies, saying, Father, I beseech thee to forgive them that have ignorantly or of evil mind forged any lies upon me ; I freely forgive them with all my heart, and I beseech Christ to forgive them, who this day condemned me to death. And being to be hang'd on a Gibbet, and so burn'd, the Executioner begg'd his pardon ; whom he kissed, saying, There is a token that I forgive thee, do thine Office : And so he was burnt. Vol. 2. p. 618, 620, 621.

Adam Wallace, a Scotchman, burnt 1549. as an Heretick. He passed over the night of his condemnation in singing and lauding God, having learned David's Psalter by heart to his great consolation ; and being tempted by several to recant, he (though a poor mean learned Man) said, He would adhere to whatsoever could be proved by Scripture, but

but he would consent to nothing that had not Scripture evidence, though an Angel from Heaven came to periwade him. And on the day of his sufferings he asked, whether the fire was fit, saying, *As it pleaseth God I am ready soon or late ; and so desired the Faithful to remember him to all the Brethren, being sure to meet together with them in Heaven.* As he went to the fire, the People said, God have mercy on you ; And on you too, said he. At the fire he lifting up his eyes two or three times, said to the People, *Let it not offend you that I suffer for the truth's sake ; for the Disciple is not greater than his Master.* But he was not permitted to speak, and so was burned. *Vol. 2. p. 623.*

Rawlins white, a welchman, a Fisherman of Cardiff, was very superstitious in time of Popery, till afterwards through God's Grace, he, upon the Reformation, began to give ear to good Men, and searched out the Truth ; but being a very poor ignorant Person, he knew not how to be informed ; and so resolved to
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put his Child to learn to read, whom he caused, when he could read, to read every night Summer and Winter after Supper, a piece of Scripture or some good Book, which profited him so much through God's grace, and the blessing of a good memory, that he soon became very perfect in Scriptures, did see his former errors, and was enabled to admonish others; by which means he was instrumental for the conversion of many others, whom he instructed; for which he expected to be apprehended; and his Friends desired him to fly, but he said, *No*: He had learned, That if he should presume to deny his Master *Christ*, *Christ* in the last day would deny and condemn him. *I will therefore by his favourable Grace bear witness of him before Men, that I may find him in Everlasting Life.* And at last was taken and imprisoned for a year; where as oft as his Friends visited him, he would spend the time in prayer and Exhortation: And after many means of threats and flatteries used by Bishop of *Landaffe* to bring him to a conformity,

mity, but in vain: he resolved to condemn him, yet exhorted he his Fellow-Assistants to pray to God for Grace for *Rawlins* to convert him: Whereat *Rawlins* rejoyced, and commending them, said, *Go and pray, and I also will pray.* After prayer, the Bishop asked him, If he would recant, and he said, *No.* *Rawlins* *ye left me, and Rawlins ye find me, and by God's Grace Rawlins I will continue.* *Certainly if your petitions were just and lawful, God would have heard you; but ye honour a false God, and pray not as ye ought to pray, and therefore hath not God granted your desire; but God hath heard my complaint, and I trust will strengthen me in his own cause.* Then the Bishop would have a *Mass*, at which *Rawlins* went, and begg'd the Brethren or but one Brother to bear witness that he did not worship that Idol the *Host* over the Priest's head: and so, soon after he was condemned: who then sent to his Wife for a Shirt to be burnt in, which he called a Wedding-garment. And going to the Stake, seeing his Wife and Children

dren there, who made great lamentation, his heart was pierced and he wept, but soon after, being angry with himself for that infirmity, he struck his breast, saying, *Ah Flesh ! wouldst thou fain prevail? well, I let thee do what thou canst, thou shalt not through God's grace have the victory.* And being in the fire, he cry'd whilst he could open his mouth, *O Lord, receive my Soul ; O Lord receive my Spirit.* Vol.3. p. 219, 220, 221.

Thomas Watts, an *Essex* Man, a Linen-Draper, expecting every day to be sent for and imprisoned for the Gospel, did dispose of his things ; and sold, and gave to the Poor, his Cloath, and at length was imprisoned ; and not recanting by the flatteries and threats of Bishop *Bonner*, he was condemned ; and going to take leave of his Wife and six Children, he said to them thus : *I must now depart from you, therefore henceforth I know you no more ; but as the Lord hath given you to me, I give you again to him, whom I charge ye see to obey, and beware ye turn not to Popery ; against which*

which, by God's grace, I shall anon give my blood: Let not the murdering of God's Saints cause you to relent, but take occasion thereby to be strong in the Lord's quarrel; and I doubt not but he will be a merciful Father to you: and so he went to the Stake, kissed it, and was burned, June 9. 1555. Vol. 3. p. 268.

Christopher ward burned at Dartford, 1555. who coming to the Stake, being in a Pitch Barrel fastned to it, he held up his hands and eyes to Heaven, saying, with a chearful and loud voice, the last Verse of the 86. Psalm, Shew some good token upon me for good, that they which hate me may see it and be ashamed; because thou Lord hast helped me and comforted me: and the fire being kindled, he cryed with a loud voice, but without any impatience, Lord Jesus receive my Soul; and when his voice could not be heard, his hands were held up, and continued clasped together and held up towards Heaven, even when he was dead and altogether roasted, as though they had been stayed up by

by some Prop; which token God granted as it were an answer to his Prayer. *Vol. 3. p. 382.*

Thomas Whittle, a Priest, burnt with six others, *Jan. 28. 1556.* was, by the perswasions of the Papists, brought to recant; but after that, he felt such an horreur of Conscience, that he did earnestly beg to see again the Bill he had subscribed; and seeing it, he rent out his Name, and then was right glad: and in a Letter, after his condemnation, he said, *Now I am condemned to dye, my conscience and mind is, I praise God, quiet in Christ, and I am willing and content to give this Body to death for a Testimony of his truth against Antichrist.* In another Letter he thus writes;

*The world I do forsake,
To Christ I me take;
And for his Gospel's sake,
Patiently I Death take;
My Body to the Dust,
Now to return it must;*

*My Soul I know full well,
With my God shall dwell.*

Vol. 3. p. 615. 621.

Joan waste of *Derby*, born blind, yet by hearing the Word of God did become knowing; and purchased a New Testament, which she gat sometimes one Prisoner to read, and sometimes another, by giving them often some Money to read a Chapter or two in it to her: by which means she grew understanding in the Scriptures, could say much of them by heart; and at last was burned for the Gospel, *August 1. 1556.* who told the great Doctors that opposed her, that if they would take it upon their Consciences to answer for her at the day of Judgment, that their Doctrines were true, she would embrace it; but they would not; and burnt her because she would not recant: who in the flames, while life lasted, did continue praying the Prayers she had learned by heart, and calling on Christ for mercy. *Vol. 3. p. 756, 757, 758.*

Richard woodman of *Warbleton* in *Sussex*,

sex, imprisoned for reproving their Priest who preached in Queen *Mary's* days contrary to his Doctrine in King *Edward* the VI. time, which he then averred to be true, and charged his people to believe no other. *Woodman* was imprisoned one year and a half, and then dismissed, and afterwards sent for again, whom the Commissioners found in his Fields at Plough, and its news made him tremble and fear; but he said he would not go with them, they not having their Commission about them: And he much reprov'd himself for his carnal fear, thus, *They can lay no evil thing to my charge, and if they kill me for well-doing, I may think my self happy. And as soon as I was perswaded in my mind to dye, I was as merry and as joyful as ever I was.* But having now escaped them, he fled home, and for six or seven weeks in a wood near his House, he lived under a Tree, where he had his Bible Pen and Ink and his provision brought dayly by his Wife to him; and then the Country being sought for

for him, he went into *Flanders*, and soon returned again, and was betray'd into his Enemies hands by his Father and Brother. Being taken, he was bound, which much rejoyced him, he said, That he should be bound for *Christ's* sake : and he took leave of his Wife and Children, thinking never to see them again ; because it was said, He should not live six dayes ; yet he said, He knew it was not as they would, but as God pleased. *I know*, said he, *what God can do, but what he will do I know not ; but I am sure he will work all things for the best for them that love and fear him.* And so they went away with him. *Vot.* 3. p. 800, 801, 802, 803.

X*ristus* Bishop of *Rome*, was martyred under the eighth Persecution with his six Deacons : And one Deacon of them named *Lawrence*, following him, desired to dye with him ; to whom *Xy-stus* said, *I am a weak old Man, and there-*

P

fore

fore run the Race of a lighter and easier death; but you are young and lusty, and after three days you shall follow me. And so he did. Vol. 1. p. 92. See Lawrence, pag. 104 of this Book.

FORTY Young Men Souldiers under the tenth Persecution, being charged by the Emperour's Officers to disown *Christ*. They freely and boldly all with one accord confessed themselves to be *Christians*, and told him their names; and being endeavour'd with to win them by fair words as well as by threats of torments, they said, They desired not Life, Liberty, honours or dignities, or Mony, but the Celestial Kingdom of *Christ*: For the love of whom and Faith in God they were ready to endure the Cross, Wheel, Fire; and were sentenced to be all that night in a Pond of water in cold weather, and next day to be burnt; who when they were putting off their cloaths, said, *we give thanks,*
O Lord,

O Lord, that with these our cloaths we may also by thy Grace put off the sinful Man; for by means of the Serpent we once put him on, and by the means of Jesus Christ we put him off. Vol. 1. p. 118.

Elizabeth Young, apprehended for selling some good Books, and was examined many times and punished severely, and should have been burnt, had not Queen Mary lain irrecoverably sick. She being committed to prison, and charge being by Dr. Martin that she should have one day Bread, and another day Water onely for her provision, she said chearfully, *If ye take away my meat, I trust God will take away my hunger.* Vol. 3. pag. 911.

A N
ALPHABETICAL
LIST
O F
GOD'S J U G M E N T S
Remarkably shown
On many Noted and Cruel
P E R S E C U T O R S.

2 Thes. i. 6.

*It is a righteous thing with God to
recompense tribulation to them
that trouble you.*

L O N D O N,
Printed for Richard Butler, next door to
the Lamb and three Bowls in
Barbican. 1677.

310 TIRANITA

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On the 10th of June 1861
TIRANITA

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An Alphabetical List of Gods Judgements.

A

A

A *Ntiochus*, a Persecutor of *Agapetus* a Martyr, suddenly fell down from his Judicial Seat, and cry'd that all his inward Bowels burned; and so he gave up his breath. *Vol. 1. p. 76.*

Alexander, the Keeper of *Newgate-Prison*, a cruel enemy to God's People, who often hastened their death, dyed himself so miserably swell'd and so stinking, that none could endure the stench of him. And his Son within 3 years spent all his Estate; and it being wondered how he could have wasted it so soon, he said, *Evil gotten, evil spent*: And in *Newgate-Market* he fell down suddenly, and dyed miserably. And his Son-in-law *John Peter*son after dyed rotting above ground. *Vol. 3. p. 257.*

P 4

Arundel

Arundel Archbishop, giving Sentence against the Lord *Cobham*, dyed before him, and his tongue was so smitten that he could neither swallow nor speak. *Vol. 3. p. 960.*

B*erry*, Commissary to the Bishop of *Norwich*, a great Persecutor, as he came from Church on a Sunday after Even-song, fell down on the ground, and never breathed more. *Vol. 3. p. 870.*

Blanchenden, who would have had a poor Man's Legs cut off, who fled from him and others, following him to apprehend him for the Gospel's sake, was soon after slain by his own Servants. *Vol. 3. p. 931, 932.*

Burton, the Bailiff of *Crowland* in *Lincolnshire*, a pretended Gospeller in King *Edward VI.* time; but in Queen *Mary's* dayes a zealous *Papist*: A prophane swearer, and one that threatned the Curate there to sheath his Sword in him if he would not say *Mass*: But soon after,

after, he riding with a Neighbour on the Fenne-bank, a Crow flew over him, and shit on his nose, so that the excrements ran from the top of his nose to his beard; which poyson'd scent so annoy'd his stomach, that he never ceased vomiting till he came at home, and there for extreme sickness went to bed, not being able for the stench in his stomach and his painful vomiting, to eat any meat, and cry'd out of the stink, cursing the Crow; and soon after dyed desperately. *Vol. 3. p. 956.*

Robert Baldwin, a Persecutor, at the taking of one Seaman, was struck with lightning, and so pined away. *Vol. 3. pag. 957.*

Beaton, Archbishop in Scotland, a great Persecutor of *George Wishart*, was soon after slain in his bed, and lay seven months unburied; and at last was buried like a carrion on a dunghil. *Vol. 2. pag. 62 r.*

Bishop Bonner, Bishop of London, and the greatest Persecutor in Queen *Mary's* dayes; being imprisoned by Queen *Elizabeth*, died in his bed unrepentant, and was

was deny'd Christian burial, being at midnight tumbled into a hole amongst Thieves and murderers. *Vol.3. p.974.*

C *Aiaphas*, who wickedly set upon *Christ*, was deposed from the High-Priest's room by *Caligula*. *Vol.1. p.40.*

Clarke, a great Persecutor, hanged himself. *Vol.3. p.957.*

Coxe, a great Promoter in King *Edm. VI.* and in Queen *Mary's* dayes, going well to bed at night, was found dead next morning. *Vol.3. p.957.*

D *R. Dunning*, Chancellor in *Norwich*, a great Persecutor in the midst of Queen *Mary's* Reign and his rage, died suddenly in a Chair in *Lincolnshire*. *Vol.3. p.954.*

Dale, a great *Papistical* promoter, was eaten into his Body with Lice, and so died, *Vol.3. p.967.*

Empe-

E

E

EMperours, who were Authors of Persecution against *Christians*, all of them came to sad ends: either slaying themselves, or being slain by others, or dying by unheard of deaths. *Vol. 1. p. 41.*

Sir *Ralph Ellerken*, a Knight at *Calice*, who at the martyrdom of *Adam Damlip* said, He would not stir till he see his heart out, had his own heart soon after cut out of his Body by the *French*. See *Damlip pag. 51* of this Book, and see *Vol. 2. p. 564, 565.*

Robert Edgar, Executing the Office of a Parish Clerk against his Conscience, was bereft of his Wits, and kept in chains many years. *Vol. 3. p. 960.*

F

F

DR. *Foxford* Chancellor to Bishop *Stokely* in King *Henry* the 8th's dayes and a great Persecutor, dyed suddenly. *Vol. 3. p. 957.*

Bishop

Bishop *Fisher*, Bishop of *Rocheſter*, who with Bishop *Warham* cauſed one *John Brown* to have his feet heated and burnt to the Bones by coals to make him recant his Religion, was ſoon after beheaded for oppoſing Kings Supremacy. *Vol. 3. p. 957.* with Sir *Thomas Pure* another great *Papiſt*. See *John Brown*, pag. 19. of this Book.

The Wife of *John Fetty* of *Clerkenwel* Pariſh in *London*, being the occaſion of her own Husband's taking, was immediately ſtruck mad. *Vol. 3. p. 960.*

A *Dominick* Fryar, inveighing in the Pulpit againſt the Goſpel, was ſuddenly ſtruck with lightning, and ſo ended his Life, *Vol. 3. p. 964.*

G *Rimwood*, a falſe witneſs againſt one *John Cooper*, a *Suffolkman* (whereby the poor Man was proved guilty of Treason falſly, and was hang'd, drawn, and quartered, and his Wife and nine Children

Children turned out of their Estate,) was afterwards sadly, and suddenly, afflicted; for in Harvest time, as he was stacking Corn, and was very well, fearing no evil, his bowels suddenly fell out of his body, and he dyed most miserably. *Vol. 3. p. 955.*

Bishop *Gardiner*, a cruel Persecutor, dyed despairing; and having a Bishop with him, who put him in mind of *Peter's* denying his Master, he said, *I have denyed with Peter, but never repented with Peter.* *Vol. 3. p. 957.* He rejoycing at the News of Bishop *Ridley's*, and *Latimer's* burning, at a Dinner that day, was that instant struck sick, denyed the use of Nature, either by Urine, or otherwise, for fifteen days; and then dyed with a sad inflamed body. *Vol. 3. p. 527.*

H *Erod*, the murtherer of *John Baptist*, and condemner of Christ; was, by *Caligula Caesar*, condemned to perpetual

perpetual banishment; where he dyed miserably. *Vol. 1. p. 40.*

Hoeimester, an Arch-Papist, going to *Ratisbon* to dispute against the defenders of the Gospel, dyed suddenly, and miserably in his Journey, with roaring and crying. *Vol. 3. p. 963.*

J*Ews*, who refused Christ, and also were Persecutors of him, were forty years after Christ's Passion destroyed by *Titus*, and *Vespasian* his Father, to the Number of 1100000, besides them which *Vespasian* slew in subduing *Galilee*, and them which were sold and sent into *Egypt*, and other Provinces to vile slavery, to the Number of 17000, and 2000 were brought with *Titus* in triumph; of which, part were devoured by Wild Beasts, and part of them were otherwise cruelly slain. *Vol. 1. p. 40, 41. 71.*

Thomas

L

L

T *Thomas Leland*, a Justice of Peace in *Lancashire*, sitting in his Chair, talking with his Friends, fell down dead suddenly, not moving a joint : He was so great an Enemy to Christians, that he was called *Persecuting Tho. Leland*.
Vol. 3. p. 925.

Leyson, Sheriff, at the burning of Bishop *Farrar*, fetched the Bishop's Cattel into his own Ground ; but many of them would not eat, but continued bellowing till they dyed. *Vol. 3. p. 954.*

Jacobus Latomus having, at *Brussels*, made an Oration against *Luther* ; and being in his publick Lecture at *Lovane*, he fell into an open fury, uttering words of blasphemy and despair, that the Divines there did carry him away and shut him up ; who, to his last breath, said nothing, but that he was damned and rejected of God, and that there was no hopes of Salvation for him ; because he wittingly, and willingly, withstood the
manifest

manifest truth of God's Word. *Vol.*
3. p. 264.

Dr. *Leyson*, a *Civilian*, a Justice of Peace, who would not let Bishop *Farrar* speak a word at the Stake, about half a year after died; and in his sickness, when he would have spoken his mind, could not. *Vol.* 3. p. 1002.

Dr. *London*, Persecutor, punished. See the former Part of this Book.

Queen *Mary*, while she promised her protection of the Gospel she prospered, and by the help of the Gospellers she gat the Crown; but after, she breaking her promise and bringing in of Popery, and burning of God's People for the Gospel's sake, she and her Nation was much punished. She was, especially, punished these several wayes;

1. Her best Ship, yea, the best Ship in all *Europe*, called *The great Harry*, was burned.

2. She was opposed in her endeavours to restore the Abby-lands.

3. Her Subjects suffered almost a Famine, so that the Poor, for Famine, were

were forced to eat Acorns instead of Bread.

4. She lost *Calice* in *France*, which had been the *English* King's Right through the Reign of eleven Kings.

5. She was deprived of Children which she greatly desired, and the whole Nation were cheated in the rumors of her bringing forth a Son.

6. She having married *Philip*, King of *Spain*, and so subjugated her Subjects to a stranger, with whom she promised her self much felicity, was very unhappy by his withdrawing from her. *Vol. 3. p. 953.*

M *Alicia* accusing *Eugenia*, (who for fear of the 8th Persecution had put on Mans Apparel to preserve her life and chastity, and called her self *Eugenius*,) to *Philippus*, the Judge, and Father of the unknown *Eugenius*, that he would have deflowered her, the said *Malicia*; the falsity was made apparent
 Q by

by *Eugenia's* discovering her self to be a Woman in Mans habit; and *Malicia*, the accuser, was doubly ashamed, and was smitten with Lightning. *Vol. 1.*

p. 95:

John Martin of *Briqueray*, boasting he would cut off the Nose of a Minister of *Angrogn*, one of the *waldenses*, 1555. had his own Nose bitten off by a Wolf, so that he dyed thereof mad. *Vol. 2.*

p. 202.

Maximus, the great Persecutor of the Christians in the 10th Persecution, was smitten with a dreadful Ulcer in his Privities and Entrails, so that the Physicians durst not come near him, nor could they cure him; for which he caused them to be slain: And being put in mind of God's judgment herein for persecuting the Christians, he ordered their peace; yet after he again commanded their torments, ascribing plenty and peace to *Jupiter*, and war and pestilence and famine, as caused by the Christians; but it did happen contrary: for, famine, war, and pestilence, destroyed

stroyed most of his heathenish Subjects; while the Christians, amongst them, relieved one another, and them also; and were preserved to the enjoyment of peace: for *Maximus* was afterwards forced to acknowledge the true God; and being oppressed by his Disease, he repented and glorified the Christians God; and made an absolute Law for the Christian's safety and welfare. *Vol. 1. p. 106. to 113.*

Bishop *Morgan*, Bishop of *S. David's*, who usurped Bishop *Farrar's* place, after he had condemned him, was so afflicted that his Meat would not go down, but rise up and come out of Mouth and Nose; and so he continued to death. *Vol. 3. p. 954.*

Morgan, the Justice, that condemned the Lady *Jane Grey*, fell mad not long after, and so dyed; having ever in his Mouth, Lady *Jane*, Lady *Jane*. *Vol. 3. p. 954.*

Domitius Nero began to Reign the 56. year of Christ: Reigned 14 years with great Tyranny; he slew most part

of the Senators ; set *Rome* on fire, and laid it to the Christians ; and caused them to be persecuted : at last he was, by the Senate, declared a publick Enemy to Mankind ; and commanded to be drawn from the City and whipt to death : for fear whereof he fled into the Country to a Mannor of his Servants, and slew himself- *Vol. 1. p. 40.*

P

P

A Person being hired, by Pope *Hildebrand*, to murther *Henricus*, the 4th Emperour of *Germany*, as he was at Prayers ; by throwing a great Stone upon him from a place directly over him. As the Person moved the Stone to do this horrid Act, he broke the Plank he stood on, and fell down, the Stone falling on him ; and so was killed by that Stone he designed to slay the Emperour by, the Emperour being safe. *Vol. 1. p. 229.*

Pilate, under whom Christ suffered, was apprehended under *Tiberius Nero*,
and

and accused at *Rome*; deposed, and banished to *Lyons*; and at length slew himself. *Vol. 1. p. 40.*

A Persecutor seeking three dayes for *Dionisius*, that he might be persecuted, was struck with blindness. *Vol. 1. p. 81.*

Portugal King, and his Son, who persecuted *William Gardiner*, dyed soon after. See *p. 73. of this Book.*

A Persecutor of one *James Abbyes*, a Martyr, in *Berry*, told the People that *Abbyes* was a Mad-man not to be believed. After that *Abbyes* was burnt, this reviling Persecutor, being one of the Sheriff's Men, pulled off his Cloaths; and was struck with a Frenzy, running about and crying, *Abbyes was a good Man, and is saved; but I am damned:* and though the Sheriff did endeavour what he could to bring him to his right senses, yet could it not be done; but he alwayes cryed out to his dying day, *Abbyes was a good Man, and saved; but I am damned.* *Vol. 3. p. 956.*

John Peters, (Son-in-Law to one *Alexander*, the Keeper of *Newgate* Prison, who

who dyed miserably,) did also dye sadly ; for his use in all his affirmations was to say, *If it be not, true, I wish I rot e're I dye* : and so he did rot away, and dyed miserably. *Vol. 3. p. 957.*

Ponchet, an Arch-bishop of *Towres*, made sure to erect a Chamber to be called *Chamber Ardent*, therein to condemn the Protestants to the fire : and he was soon after stricken with such a Disease, called *the fire of God*, which began at his feet and burned upwards, that he caused one Member after another to be cut off ; and so he dyed miserably without any Remedy. *Vol. 3. p. 967.*

S*Cribes*, and *Pharisees*, who refused *Christ*, and chose rather to be subject to *Cæsar* ; were at length destroy'd by their own *Cæsar*, when as *Christ's* Subjects were preserved. *Vol. 1. pag. 39.*

Smith, a great *Papist* and Persecutor, fell down suddenly in the street, and dyed. *Vol. 3. p. 957.*

william

William Swallow, a cruel tormentor of one *George Egles*, shortly was so plagued that all his hair came off, his nails of fingers and toes came off, his eyes were near closed that he could not see, and his Wife was stricken with the Falling-sickness, which she never had before, *Vol. 3. p. 960.*

Symons, a Persecutor of *Robert Testwood*, soon after was convicted of Conspiracy, and rode round about *Windsor* Market-place with his face towards the Horfes tail. *See 174 page of this Book.*

T *Artarians* Army of 5000000 war-
ing against *Polonia* 1241. and ha-
ving killed old and young of both sexes,
were discomfited by Thunder and Light-
ning, at the instance, and prayers, of
God's People. *Vol. 1. p. 442.*

Twiford, in *London*, an Executioner
of several Martyrs, and a Suborner of
false Witnesses against one *Merial*, at last
died rotting above ground, so that none

could abide him. *Vol. 2. p. 603.*

Bishop *Thornton* Suffragan of *Dover*, a cruel Persecutor, coming to *Canterbury* on a Saturday; on Sunday, seeing his Men playing at Bowls, was taken with a Palsey, and had to bed; and being bid to remember the Lord, he said, *Yes so I do, and my Lord Cardinal too*; and so soon died. *Vol. 3. p. 954.*

V

V

Valerian, the Butcher of the *Christians* in the eighth Persecution, was taken in Wars against *Persia*; and *Sapores*, King of *Persia*, made him his Foot-stool for him to mount on horseback by, to his Life's end. *Vol. 1. p. 96.*

W

W

Woodriffe, a *Sheriff* in *London*, a cruel Persecutor, was not above a week out of his Office before he was smitten with a lameness all on one side, that he lay bed-rid 7 or 8 years untill his dying day. *Vol. 3. p. 955.*

A N
APPENDIX
O F

Things pertinent to the
understanding the pre-
ceding *Martyrology*.

Containing the Times, and Au-
thors, of the ten Persecutions;
and other remarkable Occur-
rences necessarily to be ex-
plained.

L O N D O N,

Printed for *R. Butler*, next door to the
Lamb and three Bowls in *Barbican*.

An Appendix, &c.

THE First Persecution was raised by *Nero Domitius*, the 6th Emperour of *Rome*; who thought, by raising a Persecution in all his Provinces, to abolish the Name of Christians. It was done in the year of Christ, 67. *Vol. I. p. 44.*

The Second Persecution began in the 69. year of Christ by *Domitian*, who began mildly, yet did after so rage in pride, that he commanded himself to be worship'd as God: He slew most of the Nobles, and all of the Seed of *David*: He intending to destroy all of the Seed of *David*, lest Christ should come and cast him out of his Empire: And sending for two Nephews of *Jude*, the Brother of Christ, who were then alive; and demanding of them concerning Christ's Kingdom, upon their information that it was not an earthly Kingdom,

dom, but an heavenly Kingdom, to be manifested in the consummation of the World, when he should come again to judge the quick and dead. *Domitian* stayed the Persecution, and dismissed them. *Vol. 1. p. 48.*

The Third Persecution began by *Trajan*, 100 years after the other. He was a very just Man in Matters of the Common-wealth, but in religious things he was very cruel. *Vol. 1. p. 57.*

The Fourth Persecution began by *Marcus Antoninus Verus*, who began to Reign in the 162. year of Christ, and was very sharp and severe against Christians: which Christians, when the Armies of this Emperour were warring against the *Vandals*, and had like to have perished for want of Water five dayes, did, to the number of a Legion, withdraw themselves suddenly from the Camp, and prostrated themselves before God; and by ardent Prayer obtained of God, by and by, a double relief; Rain for themselves, and Lightning, discomfiting their Enemies, who were
many

many of them put to flight: which Miracle so pleased the Emperour, that he abated his fury against the Christians; grew milder, and ordered his Rulers to give thanks to the Christians, no less for his victory, than for the preservation of himself; and also ordered that their Accusers should be burned alive. *Vol. I. p. 54. to 66.*

The Fifth Persecution was raised by *Severus*, the Emperour; who, in the year of Christ, 215. proclaimed, and commanded, no Christian should be suffered. *Vol. I. p. 70.*

The Sixth Persecution began by *Maximinus*, about 237 years of Christ, against the Teachers of the Christians; thinking thereby to destroy the rest the sooner. *Vol. I. p. 76.*

The Seventh Persecution was raised by *Decius*, in the 250. year of Christ. *Vol. I. p. 77.*

The Eighth Persecution was raised by *Emilianus*, President of *Egypt*, 259 years after Christ. *Vol. I. p. 88.*

The Ninth Persecution was raised by
Aurelian,

Aurelian, in the 276. year of Christ.
Vol. I. p. 98.

The Tenth Persecution was raised by *Dioclesian*, in the 308. year of Christ, and lasted 10 years. This *Dioclesian* and *Maximinian*, deposed the Imperial Office willingly, 309. and lived retiredly. *Vol. I. p. 100. 109.*

King *Henry 8.* King of *England*, by the instigation of *Stephen Gardiner*, and other Popish Prelates, was forced to make, and decree, these 6 Articles, to be observed by his Subjects, 1540. which were cause of great Persecution.

1. That in the Sacrament of the Altar upon the efficacy of the words of Christ exprest by the Priest, Christ's natural body is really present, Water, Bread, and Wine ; and that after Consecration there remains no Bread, nor Wine, nor any other substance ; but the substance of Christ, God and Man.

2. That the Communion in both kinds is not necessary absolutely, by the Law of God, to all Persons ; and that in the Flesh, under the form of Bread is
 the

the very Blood ; and with the Blood, under the form of Wine, is the very Flesh ; as well apart, as they were both together.

3. That the Priests, after the Order of Priesthood, may not marry by the Law of God.

4. Vows of Chastity and Widowhood, advisedly made by the Law of God, ought to be kept ; and exempteth from other liberties of Christian People, which else they might enjoy.

5. That it is meet and necessary, that private Masses be continued in the *English* Church and Congregation.

6. That *Auricular* Confession is necessary, and expedient to be retained, used, and frequented in the Church of God.

The Opposers of those Articles were to be esteemed Fellons, and to lose both life and goods ; which occasioned great and cruel Persecutions. *Vol. 2. p. 441.*

These Articles, and all other Popish Articles, were repealed by King *Edward* the 6th. *Vol. 2. p. 654.*

F I N I S.

*Books printed for, and sold by,
R. Butler, next Door to the Lamb
and three Bowls in Barbican.*

1. **A** *Skirmish made upon Quakerism,* being a brief Confutation of a most gross Principle, or Point of Doctrine, published and maintained by one *William Penne*, a Quaker, in two Sheets.

2. *The Shibboleth of Quakerism*, or that which they call *The pure Language*; proved as used amongst us, to be only a matter of indifferency, and not of absolute necessity, as *you-ing* and *thou-ing*, and the naming the Days and the Months, &c. in two Sheets.

3. *One Sheet against the Quakers*, detecting their error and mis-practice, in refusing to reverence Men outwardly by Word and Behaviour after the manner in use among us, which is proved to be good and lawful.

4. *Quakerism proved to be gross Blasphemy, and Antichristian Heresie*, in four Sheets; all stitch'd together, price, Nine-pence.

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